

The Pilgrim Sight-seer in Cambridge Summer Religion
New Hampshire Broadside

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THE
CONGREGATIONALIST

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THE TYRANNY OF SELF-LOVE

*O I could go through all life's troubles singing,
Turning earth's night to day,
If self were not so fast around me, clinging
To all I do or say.*

*My very thoughts are selfish, always building
Mean castles in the air;
I use my love of others for a gilding
To make myself look fair.*

*In youth or age, by city, wood, or mountain,
Self is forgotten never;
Where'er we tread, it gushes like a fountain,
And its waters flow forever.*

*Alas! no speed in life can snatch us wholly
Out of self's hateful sight;
And it keeps step, whene'er we travel slowly,
And sleeps with us at night.*

*O miserable omnipresence, stretching
Over all time and space,
How have I run from thee, yet found thee reaching
The goal in every race!*

*The opiate balms of grace may haply still thee,
Deep in my nature lying;
For I may hardly hope, alas! to kill thee,
Save by the act of dying.*

*O Lord! that I could waste my life for others,
With no ends of my own,
That I could pour myself into my brothers,
And live for them alone!*

*Such was the life Thou livedst; self abjuring
Thine own pains never easing,
Our burdens bearing, our just doom enduring,
A life without self-pleasing!*

BY FREDERICK WILLIAM FABER



Sunday School Lessons for 1900

STUDIES IN THE LIFE OF JESUS

First Quarter

- Jan. 7. THE BIRTH OF JESUS. Luke 2: 1-16. GOLDEN TEXT, Matt. 1: 21.
- Jan. 14. THE CHILD JESUS VISITS JERUSALEM. Luke 2: 41-52. G. T., Luke 2: 52.
- Jan. 21. THE PREACHING OF JOHN THE BAPTIST. Luke 3: 1-17. (May be used as a Temperance Lesson.) G. T., Luke 3: 4.
- Jan. 28. THE BAPTISM AND TEMPTATION OF JESUS. Matt. 3: 13-4: 11. G. T., Matt. 3: 17.
- Feb. 4. THE FIRST DISCIPLES OF JESUS. John 1: 35-49. G. T., John 1: 37.
- Feb. 11. JESUS AND NICODEMUS. John 3: 1-18. G. T., John 3: 16.
- Feb. 18. JESUS AT JACOB'S WELL. John 4: 5-26. G. T., John 4: 24.
- Feb. 25. JESUS REJECTED AT NAZARETH. Luke 4: 16-30. G. T., John 1: 11.
- March 4. JESUS HEALING IN CAPERNAUM. Mark 1: 21-34. G. T., Mark 1: 34.
- March 11. THE PARALYTIC HEALED. Mark 2: 1-12. G. T., Mark 2: 10.
- March 18. JESUS AT MATTHEW'S HOUSE. Mark 2: 13-22. G. T., Luke 5: 27.
- March 25. REVIEW. G. T., Mark 10: 45.

Second Quarter

- April 1. THE BEATITUDES. Matt. 4: 25-5: 12. G. T., Matt. 5: 8.
- April 8. PRECEPTS AND PROMISES. Matt. 7: 1-14. G. T., Matt. 7: 12.
- April 15. THE DAUGHTER OF JAIRUS RAISED. Mark 5: 22-34; 35-43. G. T., Mark 5: 36. Or, EASTER LESSON. Matt. 28: 1-15. G. T., Matt. 28: 6.
- April 22. THE CENTURION'S SERVANT HEALED. Luke 7: 1-10. G. T., Ps. 103: 13.
- April 29. JESUS AND JOHN THE BAPTIST. Luke 7: 18-28. G. T., Mark 7: 37.
- May 6. JESUS WARNING AND INVITING. Matt. 11: 20-30. G. T., Matt. 11: 28.
- May 13. JESUS AT THE PHARISEE'S HOUSE. Luke 7: 36-50. G. T., Luke 7: 50.
- May 20. PARABLE OF THE SOWER. Matt. 13: 1-8 and 18-23. G. T., Luke 8: 2.
- May 27. PARABLES OF THE KINGDOM. Matt. 13: 24-35. G. T., Matt. 13: 38.
- June 3. THE TWELVE SENT FORTH. Matt. 9: 35-10: 8. (May be used as a lesson for Pentecost.) G. T., Matt. 10: 20.
- June 10. DEATH OF JOHN THE BAPTIST. Mark 6: 14-29. (May be used as a Temperance Lesson.) G. T., Eph. 5: 18.
- June 17. THE FEEDING OF FIVE THOUSAND. John 6: 5-14. G. T., Matt. 6: 11.
- June 24. REVIEW. G. T., Matt. 6: 10.

Third Quarter

- July 1. JESUS WALKING ON THE SEA. Matt. 14: 22-33. G. T., Matt. 14: 33.
- July 8. JESUS THE BREAD OF LIFE. John 6: 22-40. G. T., John 6: 35.
- July 15. THE GENTILE WOMAN'S FAITH. Mark 7: 24-30. G. T., Matt. 15: 25.
- July 22. PETER'S CONFESSION AND CHRIST'S REBUKE. Matt. 16: 13-26. G. T., Matt. 16: 24.
- July 29. THE TRANSFIGURATION. Luke 9: 28-36. G. T., Luke 9: 35.
- Aug. 5. JESUS AND THE CHILDREN. Matt. 18: 1-14. G. T., Mark 10: 14.
- Aug. 12. THE FORGIVING SPIRIT. Matt. 18: 21-35. G. T., Matt. 6: 12.
- Aug. 19. THE MAN BORN BLIND. John 9: 1-17. G. T., John 9: 25.
- Aug. 26. JESUS THE GOOD SHEPHERD. John 10: 1-16. G. T., John 10: 11.
- Sept. 2. THE SEVENTY SENT FORTH. Luke 10: 1-11 and 17-20. G. T., Luke 10: 2.
- Sept. 9. THE GOOD SAMARITAN. Luke 10: 25-37. G. T., Lev. 19: 18.
- Sept. 16. THE RICH FOOL. Luke 12: 13-23. G. T., Mark 8: 36.
- Sept. 23. THE DUTY OF WATCHFULNESS. Luke 12: 35-46. (May be used as a Temperance Lesson.) G. T., Matt. 26: 41.
- Sept. 30. REVIEW. G. T., Jas. 1: 22.

Fourth Quarter

- Oct. 7. JESUS DINING WITH A PHARISEE. Luke 14: 1-14. G. T., Luke 14: 11.
- Oct. 14. PARABLE OF THE GREAT SUPPER. Luke 14: 15-24. G. T., Luke 14: 17.
- Oct. 21. THE LOST SHEEP AND LOST COIN. Luke 15: 1-10. G. T., Luke 15: 10.
- Oct. 28. THE PRODIGAL SON. Luke 15: 11-24. G. T., Luke 15: 18.
- Nov. 4. THE UNJUST STEWARD. Luke 16: 1-13. G. T., Luke 16: 13.
- Nov. 11. THE RICH MAN AND LAZARUS. Luke 16: 19-31. G. T., Matt. 6: 20.
- Nov. 18. THE TEN LEPROS CLEANSED. Luke 17: 11-19. G. T., Col. 3: 15.
- Nov. 25. SOBER LIVING. Titus 2: 1-15. (World's Temperance Sunday.) G. T., Titus 2: 12.
- Dec. 2. THE RICH YOUNG RULER. Matt. 19: 16-26. G. T., Mark 10: 24.
- Dec. 9. BARTIMEUS HEALED. Mark 10: 46-52. G. T., Mark 10: 51.
- Dec. 16. ZACCHAEUS THE PUBLICAN. Luke 19: 1-10. G. T., Luke 19: 10.
- Dec. 23. PARABLE OF THE POUNDS. Luke 19: 11-27. G. T., Rom. 14: 12. Or, CHRISTMAS LESSON. Matt. 2: 1-11. G. T., 2 Cor. 9: 15.
- Dec. 30. REVIEW. G. T., Ps. 65: 11.

For the International Lesson Committee: Rev. JOHN POTTS, D. D., Chairman, Victoria College, Toronto, Can.; Rev. A. E. DUNNING, D. D., Secretary, 14 Beacon Street, Boston, Mass.

Marriages

The charge for marriage notices is twenty-five cents.

- BARTLETT-MERRILL-In Brownville, Me., July 26, by Rev. W. C. Curtis, Rev. Ernest W. Bartlett of Northbridge, Mass., and Barbara Merrill.
- CLYDE-ROBERT-In Chicago, Ill., June 28, Rev. John P. Clyde of Dunlap, Io., and Jessie Robert.
- DUNNING WARD-In Newton, Mass., July 26, by Rev. A. E. Dunning, assisted by Rev. E. M. Noyes, Morton Dexter Dunning and Mary Kingsbury, daughter of Samuel Ward, Esq.
- ROBERT-NASH-In Alfred, Me., July 25, at residence of the bride's mother, by Rev. Raymond C. Drisco, Charles William Roberts and Isabel Jordan Nash.
- RICE-LYMAN-In Cummington, July 19, Rev. Austin Rice of Walla Walla, Wn., and Laura A. Lyman, daughter of Mr. Darwin E. Lyman of Cummington.
- RUGE-SEIBERT-In Kingfisher, Okl., by Supt. J. H. Parker, Rev. L. H. Ruge of El Reno and Josephine M. Seibert of New York City.

Deaths

- LAW-In Brooklyn, N. Y., July 19, of paralysis, Rev. Sidney G. Law, for 20 years missionary chaplain at the Tombs, aged 68 years. He leaves a wife and six children, five of whom are missionaries.
- MERRILL-In Otis, Col., June 26, Rev. Thos. Merrill, aged 82 yrs.
- STEVENS-In Noble, Mo., July 6, the wife of Rev. W. D. Stevens, after a painful illness.
- SPELMAN-In Edgerton, Wis., June 18, Mattie E. Botwick, wife of Rev. H. O. Spelman, aged 32 yrs.
- STOW-In Ashburnham, July 13, at the age of 98, Sarah, daughter of the late Deacon Ephraim Stow of Hubbardston and sister of Rev. John M. Stow.
- TINGLEY-In Milford, Rev. Edwin S. Tingley, aged 64 yrs., 10 mos.
- WRIGHT-In Oberlin, O., July 21, at the family residence, Huldah Maria, wife of Prof. G. Frederick Wright, aged 66 yrs., 4 mos., 16 dys.

Financial

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THE CONGREGATIONALIST

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Our Annual Education Number

Next week's issue, in accordance with a custom of recent years, will be largely devoted to educational interests. Among the articles will be:

A STUDY OF PRESIDENT-ELECT HADLEY of Yale, accompanied by a cover portrait. By Rev. Charles F. Carter.

THE DEBT OF SCHOLARS TO THE SCHOOLS. By Miss Caroline Hazard, President of Wellesley College.

WHEN SHALL SCHOOL BEGIN? By Prof. C. H. Henderson, Pratt Institute.

THE NATIONAL EDUCATIONAL ASSOCIATION AT LOS ANGELES. By Rev. A. E. Winship.

BUSY EDUCATIONAL CENTERS. Reports from the summer schools at Harvard, Worcester, Amherst and elsewhere.

EVENTS AND DRIFTS IN THE EDUCATIONAL WORLD. A page of valuable miscellaneous information.

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Is Nature Cruel

None of those who heard Robert Ingersoll's address at the recent meeting of the Free Religious Association in Boston will soon forget the greswome picture he drew of the cruelty of nature, from which alleged cruelty he deduced that no creator of such a universe could be what the Christian believes him to be—a kind Father. In a little book just published in England, and written by J. Crowther Hirst, an interesting array of testimony from human sources as to the relatively limited degree of pain and suffering men undergo when being lacerated and partially devoured by wild animals is brought together in a book entitled *Is Nature Cruel?* the contention of the author being that she is not in the sense that John Stuart Mill or Robert Ingersoll asserted that she was. For the testimony of the witnesses is that the pain element in the destruction of tissues of the body is far less in reality than it is in theory. Of course, as the *Christian World* points out, "we must not make too much of what is confessedly 'a partial answer' to the charge of cruelty in nature," and we are not to jump at the conclusion "that being devoured is a desirable form of euthanasia." The fact is, as the same journal remarks:

The very fact that animated nature has continued to exist for an indefinite number of millions of years is a sufficient answer to the ridiculous charges made against it by the human arrogance which takes self as the measure of the universe. Pain, except as warning or remedial, is at discord with life. It betrays want of that harmony with the surrounding medium which, the best modern philosophers tell us, is essential to the survival of a species. A race of creatures, therefore, who were constantly suffering the horrors pictured by John Stuart Mill would be out of harmony with their medium of existence and must soon cease to be. But they have not ceased to be. For untold ages they have gone on growing in

beauty, in complexity, in endowment and variety of action. Therefore they are not out of harmony with their medium, and the notion that their existence is one of habitual or predominant or more than occasional terror and pain is a fiction of ignorance.

What Northfield Offers

Influential as past summers at Northfield have been, the present series of conferences is being accompanied by notably gratifying results. Mr. Moody's conviction that this country is on the verge of a spiritual awakening seems to be shared by other of the speakers, and the broad attitude he is taking with reference to the comprehensiveness of his platform, as instanced by his welcome to Dr. George Adam Smith, is commending Northfield to some who have hitherto considered its spirit too narrow. There certainly ought to be a cordial response on the part of the Christian public generally to the tender and urgent invitations which Mr. Moody is putting out for the August conference. It begins this week and lasts for twenty days. No one can question the depth and sincerity of Mr. Moody's desire to see an awakening of the churches to larger self-sacrifice and to greater enthusiasm for the forward movements in the kingdom of God. We hope that a larger number of persons than heretofore will avail themselves of these opportunities. The presence of such Englishmen as Messrs. Meyer, Morgan and Selwyn, all of whom have demonstrated their fitness to minister unto American audiences in things spiritual, should be a magnet to many. Spend a few days on the breezy slopes of Northfield if you really want spiritual refreshment, and if for any reason you cherish a prejudice against some of its supposed teachings, go by all means and see if you have judged it fairly.

One Way of Getting an Audience

A few Sundays ago, in a certain town in Maine, the Methodist minister arranged to preach before the Masonic lodge of which he is the chaplain. The service was arranged on his own responsibility and held at the hour of morning worship in the other churches. They were not invited to participate. An invitation, signed by this minister, was sent to every member of the fraternity asking each to make an earnest effort to be present, as a large attendance would redound to the good of the order. Among others who received invitations were three of the deacons of the Congregational church, also the S. S. superintendent and a number of the leading members. When we remember that this zealous brother was inviting church members to march directly past their own open church door, turn their backs on their minister, and violate their solemn covenant obligations, it seems almost like a burlesque that he should have signed himself, "Loyally yours." This

is the same enterprising minister who, at at the hour of worship in the other churches, advertised himself to speak on Spokes from a Bicycle, and followed it with the astounding statement that every wheelman in town ought to hear this address. In one of his latest notices he winds up by saying: "We can say, without any fear of its being disputed, that this is the finest Sunday nights' service (notice location of apostrophe) which ever took place in town."

Taking Thought for the Unknown Dead

To die among strangers, to be carried to an undertaker's rooms or to a morgue, to be buried in the potter's field or at the expense of strangers, what a direful thing to contemplate! Father Ducey, the well-known Catholic priest of New York city, realizing how many there are in the metropolis in the course of a year who endure a portion if not all of this fate, has just completed a structure near St. Leo's Church to be known as the House of Repose for the Dead, which will be as free to Protestants as to Roman Catholics. Hither may be borne the unknown dead, or the dead who are away from friends and await identification, and await the last rites of the church of their faith, and this midst surroundings entirely in keeping with refinement and sanctity. The ground and building have cost \$65,000. Father Ducey hopes to maintain the shelter by the unsolicited gifts of those who may profit by its hospitality to their kindred or their friends. So humane and catholic an endeavor deserves the heartiest praise and the most generous assistance.

Protestant England

It is cold comfort which Mr. Richard Bagot, an English Roman Catholic, gives his fellow-believers. He says that Roman Catholicism is losing ground in that country and that it never will be converted to the papacy. He gives four reasons: repugnance to the confessional, hostility to the arbitrary rule of the pope, Ireland's wretchedness—largely due to its dominant form of religion, and innate and vigorous Protestantism in the English blood. Evidently he knows his countrymen thoroughly. The indications now are that the Established Church will manage to go on somehow without any such division as seemed probable a few months ago. But, should one occur, it is doubtful if the High Churchmen, as a body, would go over to Rome, although many individuals among them probably would become perverts. And if it were to go, much the larger portion of the Anglican Church still would be left behind. The outlook for the supremacy of the Roman Catholic Church is no better here than in England, in spite of the outcries of some warmists, and none understand the fact better than many of the most influential prelates. The simple fact is that Roman Catholi-

cism and the Anglo-Saxon race are naturally uncongenial. It is much easier for an Italian, a Frenchman or a Spaniard to be a Roman Catholic than for an Englishman or an American. And the different training of the different races intensifies the tendencies of their natures.

The Summer in the Churches

The slackening, or in some cases the entire cessation, of church activity during the summer carries with it certain unfortunate results. To some extent it demoralizes the church itself. The theory is that the members "let go" in order to take a stronger hold, but, as a matter of fact, people every year, as a rule, let go earlier and take hold later. "My regular congregation begins to melt away soon after Easter," said a popular city pastor the other day, "and many of them I do not see again until the first of November." Thus it is that the real work of the church in the community gets crowded, especially in the cities, into seven or eight months of the year. Furthermore, the effect upon the public of so many closed doors is not altogether salutary. It encourages the impression, too prevalent now, that many churches exist altogether with reference to the comfort and convenience of the well-to-do, the leisure and the professional classes who support them.

Nothing is gained by becoming censorious in view of this condition of things. The church cannot help being affected by the tides of the world's life. On the whole, the summer hegira inures to the benefit of the American people. A Christian, certainly a Christian worker, needs, as much as any one else, recreative hours by the sea or among the mountains. A growing number of them from year to year, we believe, carry their religion with them, and, by identifying themselves with Christian interests where they are, extend the influence and service of their own home church. It is advantageous also to those Christians who remain in town to take the opportunity afforded by the respite in their own church life to visit other churches and view other types of activity.

But when all this has been said the fact remains that the evangelizing work of many a church comes to a halt in the summer months. If the church is a religious club run purely for the benefit of its own members, it is nobody's business how long a vacation it takes, but if the church be Christ's chosen agency for saving individuals and redeeming society, then it is of infinite importance to every local church to ask if it can demit altogether during July and August its evangelizing function. We easily exaggerate the number of persons who are "out of town." The average vacation for one who is earning fairly good wages in office or shop is not over two weeks, and when we take into consideration all who do the hard work of the world, in factories, or on the highways and railroads, we can be tolerably sure that the majority of our fellow-beings have considerably less than a fortnight's continuous vacation. In a large city's population it is only a small fraction of its residents who are away for any length of time.

"But shall we open our church when

only a bare handful will come anyway?" it is asked. Not necessarily. When most of the houses in many blocks on every side of it are boarded up from the first of July to the middle of September, it hardly seems sensible for it to try to maintain services. But what if every church that lessens the number of its services or closes its doors altogether should take pains to be represented in some evangelistic enterprise in a section of the city where the people are? Might it not be possible so to arrange that some of its money or some of its workers, or both, should be operating in behalf of the kingdom elsewhere in the city? That downtown church which keeps open, but which needs better music or more ample sustenance in other ways; that poor little starving mission run on such narrow lines, but capable of becoming a mighty power for good, if only a little Christian sense and culture were injected into it; that open-air service around which the people congregate—through such channels as these a church forced by the summer drift to slacken its usual activities may still carry on a continuous work for Christ from January to January. It would no longer then be exposed to the charge of being selfish and exclusive, while the sense of a continuity of service during the summer would reinforce its whole life throughout the rest of the year. On the other hand, possibly more may be done by churches working from their own edifices as a center. The Walnut Avenue Church in Roxbury, for instance, is meeting with gratifying success in its popular Sunday evening service.

We are glad that the Evangelical Alliance, representing the churches of Boston and vicinity, are making a beginning this summer toward federated work in behalf of the people by holding services on the Common. We believe that there are many possibilities of effective co-operative work both in summer and winter before the Protestant churches of Boston. We hear with satisfaction of other summer evangelistic undertakings elsewhere in the country that are making good headway. That in St. Louis is a fine illustration of our central thought. It was found on consulting the railroad authorities that out of a population of 650,000 only about 90,000 persons left the city for an extended stay. Congregational and Presbyterian forces co-operating, therefore, have taken possession of a building in a crowded section of the city, recently itself the home of a Presbyterian church, and are holding there Sunday evening evangelistic services. Thirty people on Sunday afternoons are engaged in working up the audiences. Free fans and ice water are at the disposal of the attendants. There is choice music, and the service proceeds on a dignified level, though warmly evangelical throughout. God is blessing these people's services wonderfully, and to clinch their impressiveness Rev. C. H. Patton, D. D., of the First Congregational Church, who has been prominent in the movement, spends a part of his week day mornings at the building in order to meet individuals who desire guidance into the Christian life or Christian ministrations of any sort.

In this way two or three churches in a Western city have solved the problem of their summer duty to the community in

which they are placed. There may be other ways and better ways, but that there is a duty and that a way can be found we have no doubt.

The International Peace Commission

Enough now has been accomplished by this body to indicate what the results of its gathering are likely to be. Its membership has been of a conspicuously high quality and its spirit has been admirable. Its work undoubtedly will be regarded hereafter as one of the most important facts of the closing century.

It has done much to establish the principle of international arbitration. At least it has made a good beginning towards this result. It is too much to expect that wars will cease all at once. But it will be more difficult henceforth for a war to break out. It will not be entered upon without hesitation, delay and opportunity for reflection and possible prevention. Even the most bellicose nation will find hereafter a much more powerful moral influence checking its ardor. No country will wish to put itself in the wrong openly before the world by neglecting the services which the permanent tribunal proposed, if established, will stand ready to render.

This tribunal is to be so constituted as to be singularly free from prejudice and partisanship. It will be master of all literature, learning and professional skill pertinent to its work and will hardly fail to exhibit true impartiality. Its existence is to be the first, and a long, step forward in an advance which in time probably will bring about the rarely broken reign of international peace. Moreover, by degrees many minor, incidental reforms, important in themselves but impossible to be accomplished today, will be brought to pass. Some of them already have been proposed and will not be forgotten, such as the neutralization of private property during war and the limitation of military and naval establishments, although the time for their successful attainment is not ripe.

It is pleasant to read the uniform testimony to the masterly work of the representatives of the United States in the commission. They have been among the most influential in shaping its action and they appear to have won the admiration of all their colleagues by their spirit of firmness blended with conciliation. Their frank reassertion of the Monroe Doctrine we believe to have been wise and timely. And the result of their conceded leadership in such an important international conference cannot fail to be additional respect for our country throughout Christendom.

The friendly feeling between the English and ourselves also has been fortunately and greatly increased by the hearty co-operation of the American and British delegates, and this means much of good, not only to the two nations themselves but also to the whole world. Congratulations certainly are due to the czar of Russia because of the success of his proposal to hold such a conference. He has the right to feel highly gratified at having suggested it.

Signs of Progress

It takes an active mind to keep up with all which happens in these days. Probably very few of us, even among fairly well-informed people, do full justice to the tokens of the progress of Christianity which have become evident even since those who have not yet reached middle age were born. The other day came the news of the death of Colonel Ingersoll, who used to proclaim loudly the emptiness and the failure of the Christian religion, as he understood it. The next day we took up the new edition of Dr. W. R. Huntington's book, *The Church-Idea*, first published thirty years ago, and discovered in its preface this enumeration of recent important events:

The Vatican Council, and the resultant change of base; the Parliament of Religions, with the discussions consequent thereupon; the Lambeth Conferences, and their congeners; Methodist, Presbyterian and Congregational; the revision of King James's version of the Scriptures; the compilation of the consensus Catechism of the "Free Churches"; the upspringing in the Roman Church of "Americanism" or "Heckerism"; the cropping out of ominous tokens of decadence in the Latin races; the sudden apparition of "Chautauquas," Young People's Christian Endeavor Societies, Epworth Leagues, Students' Volunteer Movements, and the like.

All these have occurred since 1870.

Dr. Huntington cites them as evidences of a growing desire among Christians for organic unity. The fulfillment of this desire, even if it exists on any large scale, is not likely to be witnessed at present. Undoubtedly there is, however, a large and increasing wish to minimize differences and to establish as wide and fruitful co-operation as is possible. With this wish all true Christians must sympathize.

We call attention to these occurrences specially, however, because the mere mention of them so forcibly refutes the charge that the gospel is losing its power over the world. It is among those peoples where a corrupt form of Christianity has prevailed that signs of decadence appear. And even that form of Christianity seems to be in the throes of internal conflict, the result of which may be the sloughing off of some of its worst features.

Throughout the dominion of Protestant Christianity there is activity. There is progress. In spite of all its faults and weaknesses, the Church of Christ is girding itself for aggressive endeavor in a new and noble fashion. He must be blind indeed who cannot read the meaning of such signs of progress.

How Far May We Judge Each Other

Judge not that ye be not judged is an injunction often quoted. In a sense we ought to obey it. We may not permit ourselves to judge one another unfairly or even unkindly, but there is a sense in which we cannot help judging each other. We inevitably form opinions of the character and conduct of other people. To do this is to judge them. It is equally inevitable that sometimes we express the opinions which we have formed. Again and again it is not only proper but desirable and useful to give expression to such sentiments. Sometimes a friend asks for a confidential opinion of this or

that person, in order to determine whether or not to enter into close relations, perhaps in business, with him. Sometimes we see an acquaintance gradually falling under the influence of another person, and have reason to believe this influence likely to become powerful and perhaps controlling for good or ill, and are sure that by a word of commendation or caution, the expression on our part of a judgment, we may render a real service. Certainly we cannot deny the propriety and at times the Christian duty to express such judgments.

But we must distinguish carefully in regard to them. It is a wrong done to ourselves as well as to others concerned when we utter judgments imperfectly based, hastily formed, or unfairly, or even unwisely, expressed. Too great caution hardly is possible in this matter. We need to remember that the words which we utter hardly ever convey to him who hears them precisely the same meaning which we intend to put into them. We need to be very careful to say only that which we mean, and to mean only that which we can stand by, and to utter what we say and mean with a clearness which shall render our intent unmistakable. Double caution is necessary when we feel called upon to express an adverse opinion of any one. We ought to be sure that we understand such a person well enough to be assured that the facts which have shaped our estimate of him have been characteristic and not merely accidental.

Probably most of us have experienced the feeling of pain, not to say bitterness, due to having learned of some unkind or unjust opinion expressed about ourselves. Even when such an opinion has a kernel of truth in it, we often feel that a real wrong has been done us by him who uttered it, and, if we know that it is a mistaken opinion, we feel that the injustice does not lack an element of cruelty. Those of us by nature impulsive need to be specially on our guard. It is our temptation both to judge and to express our judgments without sufficient care. It is true that there is a time to speak as well as a time to be silent. We may utter our judgments of each other when we have reason to believe that there is need of utterance, when a rebuke has been fairly earned, when a warning will be timely, or when some general estimate of character needs to be pointed by personal allusion. But we never may fail in judging one another to exhibit the divine charity which hopeth all things, and is full of love. He who remembers that his judgments ought to be formed and expressed for the good both of him who is judged, so far as they ever may reach him, and of him to whom they are made known, and not as mere expressions of opinion, occupies the right position and will find his judgments regarded as trustworthy and helpful.

Archbishop Ireland, in a recent interview with an English journal's interviewer, stated that the most marked advance of the Roman Catholic Church in the United States during the past twenty years had been in the way of increase of social repute, rather than in spiritual vigor or adhesion of communicants. It is interesting, too, to find him admitting that while, "of course, the chief means of preserving the faith are the sacraments," neverthe-

less, "outside of these, what will do the most good in America is effective preaching."

Current History

The Situation in the Philippines

That hostilities are not at an end absolutely until after the rainy season is proved by the news of the capture of Calamba, an important trading town on the south shore of Laguna de Bay. The army, under Brigadier-General Hall, and the navy co-operated. The navy, utilizing light-draught boats, mostly captured from the Spanish, is doing valuable work now in patrolling the coast and thus shutting out supplies of ammunition and stores for the Tagalos army, some of which, it is now known, especially in the earlier stages of the war, came from the United States and were dispatched to the islands in vessels which sailed from Chinese and Japanese ports. Hong-Kong especially is the nest of a band of renegade Americans and Englishmen, who have no scruples in engaging in this sort of work, and it is well known that Aguinaldo's chief adviser now is an Englishman named Bray.

The returning volunteers, landing in San Francisco, are meeting with a hearty reception. The privates as a rule have little to say in favor of General Otis. The officers are more non-committal. This reticence in itself is evidence of some weight in showing that he has not won the enthusiastic regard of his subordinates. Evidence accumulates, from sources that cannot well be impeached, that however able a subordinate officer he might be, and however excellent his qualifications for filling the place of civil administrator, he is not calculated to lead other men or carry on a comprehensive, aggressive military campaign. He seems to suffer from the defects of his virtues, to be so concerned with details as to be unable to look at affairs in the large, to be so distrustful of other's competence to do minor things that in doing them himself he leaves himself no time or energy to do large things. Compared with Admiral Dewey as a statesman or diplomat, or with Lawton as a general, he is not in the same class. Honest, sincere, well-meaning and competent in certain ways he is doubtless, but he is not the man for the hour, and in our opinion the sooner the Administration faces this fact, and kindly but firmly relegates him to work for which he is fitted, the better for all concerned.

The Cleveland Strike

The city of Cleveland, O., is still the arena of a desperate fight between organized capital and organized labor, the Big Consolidated electric street railway company and its employes and their allies in other classes of wage-earners being the respective combatants. The militia are still held in reserve in and near the city and violence is still done to the property and to the non-union employes and passengers of the company as opportunity offers. But the company is operating most of its plant in the main, although with great loss, owing to the reign of terror that prevails. Cars run but few passengers are carried. Those who would patronize the cars either sympathize with the strikers, or else they fear both the physical violence that may be their fate

if they ride and the even more dreaded boycott of their business. This latter phase of the controversy is one of the most striking instances ever seen in this country of the power of organized labor to inflict punishment upon those who dare to thwart its purposes. But it must be remembered that it is no more cruel, unreasoning, remorseless than the daily acts of organized capital. In fact, it is a weapon taken out of the armory of the capitalist and turned against him. Just as the trust says to the storekeeper that he must deal with it on its own terms or else have his supply of a staple product shut off, or just as it says to a manufacturer that he must not furnish his products to a rival of the trust which the latter is attempting to crush, lest he lose the favor and patronage of the trust, so in this case the organized laborers are saying to proprietors of department stores, breweries and other business men that if they or their employes travel on the cars of the Big Consolidated company, or sell supplies to people who do, they will lose the patronage of the families of the organized laborers of the city.

In consequence, the city of Cleveland during the past week has been the scene of abject capitulations on the part of most of its business men who were threatened, capitulations which are easy to scoff at from afar, but which those who quickly felt the bludgeon of lessened receipts soon decided it was wisest to make. There are some signs now, however, of an organization of the merchants to fight back and break the force of the boycott. That there has not been more violence where there has been so much feeling is due probably to the action of the Roman Catholic Bishop Horstman, who issued a pastoral letter counseling peaceful methods of settling the dispute and abstention from violence. His action in this case, and the speech of Father Brady of Jersey City, N. J., to the freight handlers of the Pennsylvania Railroad last week, are models of that wise action which spiritual leaders can take at such times, especially those of the Roman Catholic Church, who have an official as well as a personal authority which many of those who hear them reverence and obey implicitly. Such instances as these reveal to the public, as it were by the glare of a lime-light, what the more thoughtful are ever cognizant of, that in the Roman Catholic Church of American society as well as European has a conserving force of inestimable value.

The Epidemic of Lynchings

The lynching habit is getting firmly rooted in Georgia and Alabama, as the records of the past week testify. The authorities of the county of which Bainbridge, Ga., is the chief town deserve credit for saving the lives of four alleged negro criminals of the worst sort by resort to the local militia as a re-enforcement of the sheriff's deputies. Governor Candler of Georgia is out with a defense of the State and a somewhat impassioned attack on Northern critics of the South, in which he contends that all the race troubles of the South today are due to the mistakes of the Republican party after the war. There were serious blunders—there is no doubt of that—but the explanation is too simple for so complex a situation. It credits Federal legislation with a

power which in reality is small compared with the primal passions of men, and far weaker than racial antipathies. If Governor Candler really believes that restricted suffrage will cure all the South's troubles let him work for it, and the North will have nothing to say providing he does not attempt to discriminate between the illiteracy and thriftlessness of blacks and whites, and assert that the white fool and shirk is worthy of the ballot because he is white, and the black student and toiler unworthy of it because he is black.

State Control of the Boston & Albany R. R. Urged

That so elderly a public servant of the State as ex-Senator H. L. Dawes should urge that the State of Massachusetts should purchase the Boston & Albany Railroad and not permit its stockholders to sell it to the New York Central indicates that he is a progressive, open-minded man of affairs at a time of life when men are wont to become hopelessly reactionary and conservative. It also points to an aspect of the case which will be sure to be considered when the compact between the two railroads comes before the legislature for ratification or rejection. Ex-Senator Dawes suggests that a referendum of the matter to the electors be tried, and that it become an issue in the next State campaign. The State gave the charter to the road and it can withhold its sanction of the process of conversion or absorption if convinced that it is against public policy. State ownership of railways is surely coming in this country, just as in Europe and Australia, and Massachusetts, so often the pioneer in social experiments in this country, may well lead off in the reform. We do not say that she ought to now, or in this instance, but if she should it would not be a surprising event to those who know her place in the economic and industrial evolution of the country. In case she should she would start with a plant brought to a high state of efficiency by prudent corporate management, and her strict civil service regulations would enable her to take up the task of State control with less danger to the body politic than if she were less bounden to the merit system of filling offices of State.

Preparations to Receive Dewey

The plans for the reception to be given to Admiral Dewey in New York city are sufficiently formulated to make it certain that the contribution of the members of the National Sculpture Society in the way of a triumphal arch and its accessories will be magnificent in its scope and wealth of adornment. It will testify not only to the artistic resources of the nation, but also to the generosity of the artists, the service they have pledged to render without cost being estimated as worth \$200,000. The arch will be constructed of "staff," and will last for at least a year. Transportation companies are at work on plans for excursions to the metropolis early in October, which it is estimated will take one or two million people to the city.

An Excellent Choice

The elevation of Oliver Wendell Holmes of Boston, able son of a famous father, from the rank of justice of the Supreme Court of Massachusetts to the post of chief justice recently made vacant by the lamented death of Justice Field is one of

Governor Wolcott's recent acts which please the public. Justice Holmes as a writer on law has high rank abroad as well as at home and his decisions as justice have indicated that he is sufficiently progressive to make him disregardful of precedent when the conventions of the past stand in the way of substantial justice and social amelioration. Whether he has the physical stamina to stand up long under the strain of the new responsibility may be an open question.

Chicago's New Tax Law

There is a whole volume of law and ethics wrapt up in the statement that whereas in 1898 the total valuation of personal property on the South Side in Chicago, according to assessors elected by the people, amounted to but \$13,000,000, this year it amounts to \$40,000,000 by confession of the taxpayers. Last year the old system of assessment prevailed, the penalties were inconsequential and officials could be bribed. This year eminent bankers, merchants, philanthropists and the like have had before them the severe penalties of a new law, which made equivocation, lying and cheating rather expensive and dangerous business. A typical case is the man who in 1898 paid taxes on \$4,500 worth of personal property and this year pays taxes on \$423,000. What the natural man would not do, the State has forced him to do. Chicago's new tax law marks the beginning of a new epoch in taxation in this country.

A Crisis in Santo Domingo

The assassination of General Ulysses Henareaux, president of the republic of Santo Domingo, last week, by a political opponent, has startled that portion of the island of Hayti and may lead to war between factions, although at present the responsible government is alert, ready to suppress the first signs of insurrection. The dead president seems to have been a man of considerable power and worth, and the history of the island under his administration has been one of prosperity and real advance in the higher things of life. Two American naval vessels have been sent to Dominican waters to safeguard American interests. The incident has led to a reconsideration of the history of the abortive attempt of President Grant to induce the Senate to annex Santo Domingo, and has started speculation as to how long it will be before this island and others in the South Atlantic will drift under the protection of the great republic.

A Setback for the Anglican Ritualists

The decision, just announced, by the Archbishops of Canterbury and York, in the case argued before them last May, denying that the use of incense and the carrying of lights in procession are permissible in the Anglican Church, will come as a welcome surprise to the Low Church element of the church, and will at once test the submissiveness to authority of the High Church party. To be sure, from the first it has been contended that in this particular case the two primates were only temporizing and going through a form which would have no binding effect upon the church whatever their decision might be. For it was contended by Anglican critics of their course that in conniving at this trial they were setting

at naught the plain import of all law and precedent, and that they must awake some day to find that all their pains had been for naught. The same critics also contended that the ruse would not work, that a decision on a made-up case would not be either morally or legally binding. Of the truth of this we shall see later. For the time, however, it is apparent that the Low Church party have gained a victory of some significance. But how much depends upon the docility of the High Churchmen. They may consider that "the peace of the church," for which the archbishops plead, is of less consequence than a given form of worship, which the archbishops frankly admit is not enjoined by the Prayer-book, albeit not permitted.

The French "Man of Iron and Blood"

There is something delightfully bold and resistless about the way in which the French Minister of War, General Gallifet, is setting about the task of teaching the French army that its true place is in subordination to the Executive and the Judiciary. General Négrier, a brilliant soldier and in line of promotion to the highest post in the army, has been deposed from the Council of War because, after the decision of the Court of Cassation ordering Dreyfus back to France for retrial, he went about on his tour of duty as inspector of four army corps violently censuring—in the presence of subordinate officers—the government for its failure to defend the army, and declaring that, if the government refused to interfere, they (the army) must act in self-defense. General Pellieux has been dismissed from the military governorship of Paris, and has been sent off to Quimper, having been found guilty not only of anti-Dreyfusite intolerance but perjury also. The Ministry stand back of the Minister of War and give him the loyal support that he needs to withstand the fierce assaults upon his honor and fame which his dauntless zeal for justice and the real honor of the army bring upon him. These acts are typical of many which have been done to insure a fair trial for Dreyfus, to preserve the republic against the machinations of the Clericals and their tools, the high officers of the army, and to restore to the civil authorities that rightful authority which they are guaranteed by the Constitution. Public sentiment is with the Ministry, be it said to the credit of the French people, who, as they learn from day to day of the diabolical treatment of Dreyfus while on Devil's Island, and of the sinister relations between the Clericals and the general staff of the army, are fast regaining that detestation of the Roman hierarchy which made secularism so strong in the days following the Revolution and then again after the Second Empire.

The Peace Conference Adjourns

Elsewhere we comment upon the significance of the work accomplished by the Peace Conference. It adjourned on the 29th, Baron de Staal, Russia's representative at the Court of St. James, delivering the farewell address in behalf of the Power that summoned the conference. He said that the work accomplished, while not so complete as might be desired, was "sincere, wise and practical. The great principles of state sovereignty and international solidarity, apparently so opposing, had been reconciled by what

they had accomplished." Sixteen states signed the arbitration convention, seventeen the declaration prohibiting the throwing of projectiles or explosives from balloons, sixteen the declaration prohibiting the use of asphyxiating gases, and fifteen the declaration prohibiting the use of expansive bullets. Germany, Austria-Hungary, Great Britain, Italy and Japan and several of the minor Powers declined to sign the arbitration convention, and the United States signed it with reserves, making it clearly understood that she did not hold it to be her duty to proffer to or force her assistance upon European Powers in settling disputes involving title to European or non-American territory. This is interpreted as a reassertion of the Monroe Doctrine on our part and its tacit recognition on the part of Europe. Of the latter we doubt. The tenor of the best European journals' comment on the work of the convention is mildly laudatory. That the representatives of the United States were very influential is generally conceded, and Mr. Holls, secretary of our delegation, a comparatively unknown man here as well as abroad, seems to have been the weightiest member of the delegation.

Affairs in Samoa

Chief Justice Chambers of Samoa arrived in this country last week. His published utterances relative to the future of the Samoan Islands are somewhat pessimistic, a tone justified by the latest news from there descriptive of actual conditions. There is promise of a brighter day ahead however. The representatives of the United States, Great Britain and Germany, especially empowered to investigate and report, have agreed upon the draft of a treaty, which, if accepted by their respective governments as a substitute for the Berlin treaty of 1889, bids fair to put an end to many of the present and past causes of dissension in the islands. They recommend the permanent abolition of the kingship, the strict limitation of authority of the chiefs who are to be utilized as district administrators, and the appointment of an administrator of the islands with a salary of \$6,000 per year, who will execute laws, have pardoning power and make municipal appointments with the consent of the legislative council, in which each Power will have one representative. Their scheme calls for a native assembly composed of governors of the several districts. They do not hesitate to say, in their report accompanying the tentative treaty draft, that "the only natural and normal plan of government for these Islands, and the only plan which can assure permanent prosperity and tranquillity, is a government by one Power." American sentiment from the days when Secretary of State Gresham said practically the same thing down to the present time has taken this view of the situation; and we trust our responsible officials will see to it that the tripartite arrangement is ended as soon as is consistent with the interests of the largest number of those most vitally concerned.

NOTES

Great Britain at last has consented to bear her share of the expense of a Pacific cable uniting Canada, Hawaii and Australia.

Yellow fever has broken out in the National Soldiers' Home at Hampton, Va. All

the resources of the Federal and State authorities will fight it from this time on.

The British Imperial officials have informed the Indian officials that they may proceed to put India on a gold basis. Thus is another nail driven in the coffin of bimetalism.

The outlook for a temporary adjustment of the dispute over the Alaska boundary is brighter. Canada may be given the use of a port of entry on the Lynn Canal without title to the same.

Speeches by Lord Salisbury, Mr. Chamberlain and Mr. Balfour, on the part of the ministry, and by Sir Henry Campbell Bannerman, leader of the Liberals, made last week in and out of Parliament, leave no room for the impression that President Kruger of the Transvaal can count on any divisions of English politics to aid him in thwarting the evident purpose of Great Britain to gain for aliens resident in the Transvaal political and industrial privileges which they deserve. The determination to defeat anything which may interfere with British supremacy in South Africa is equally apparent. Resolutions pledging loyal support from Canada, should war be declared, passed the Canadian House of Commons on the 31st.

In Brief

No one can make your choices for you.

Give the right of way to faith and obedience and they will bring you home.

No man's favor is worth purchasing at cost of losing a quiet heart when we talk with God.

Bishop Fowler of the Methodist Episcopal Church was asked to give a Western daily an opinion of the late Robert Ingersoll for its sensational columns. He replied, "I do not care to stick a spear into a dead tiger."

To Anxious Inquirer: Yes, we advise you to go to church these summer Sundays even if you are on your vacation and the village preacher is prosy. In nineteen cases out of twenty it is better from every point of view to go.

Ministers who play golf are liable to become the victims for the reporters, as several of our Boston devotees of the sport found out when they took up their morning paper last Monday. But they defended right manfully their enthusiasm for this branch of athletics. Why shouldn't they?

The Unitarians and Universalists in New York are considering whether they cannot enter into some common alliance, which, without involving the sacrifice of individuality on either side, may lead to efficient co-operation in whatever will be for their mutual good. Probably they will take some active steps to this end.

Bishop Ely of the Anglican Church has deeply stirred the wrath of the total abstainers of England by a recent eulogy of beer. "As was the wine of Judaea, so is the beer of England. God's gift to make glad the heart of man," says the prelate. He should learn to differentiate more closely between "gladden" and "sadden."

The article descriptive of Cambridge as it was and is will not escape attention. The writers in this series, entitled *The Modern Pilgrim at New England Shrines*, which will be republished in full in the Boston Book, have endeavored to avoid the conventional guide-book style and to blend the historic and present day points of view.

Admiral Dewey might have been a pacha of the third class and worn the highest order of honor at the disposal of the Turkish sultan if he had cared to stop at Constantinople and formally accept what was offered to him months ago. But he is not that sort of a tuft hunter and he believes that there are some honors which if accepted demean the recipient.

At this time of the year it is more than ever a Christian duty to keep one's body in good condition. Carelessness in eating or drinking or in exposing one's self to the effects of unaccustomed climatic conditions has sent many a person home from vacation less fitted to resume his usual duties than he was when he laid them aside. Indeed, it has shortened many a useful life.

An English rector goes so far as to invite bicyclists to tea with him after the special service held in their behalf, and he intimates that intending visitors will please him if they send word of their approaching call. We should be glad to learn of the resultant effect upon his congregations. Fancy getting a postal card Saturday evening reading: "Dear Sir: Expect the Picadilly Cycle Club thirty strong to tea tomorrow."

Recently a minister of considerable experience in theological controversies said to us: "I am learning to be charitable as I note the rapidity with which men move off the stage of life. The man who opposed you yesterday you may see by the morning paper is dead." If Christians of differing opinions only realized how soon they will have to die anyway they would be less hot in their onslaughts on one another with theological swords and bayonets.

In no spirit of unkindness but merely because the fact has been so striking, we cannot help calling attention to the difference between the manner and spirit of the late Colonel Ingersoll's funeral ceremonies and those of Christians who have passed away. The uncontrollable grief of the family is also noticeable. Sad as it is to surrender loved ones, the Christian faith and the consolations of the gospel offer support and cheer which we, at any rate, should not wish to be without at such a time.

A bequest of \$10,000 has been left by the late Sydney Hall of Hartford, Ct., to counteract "the unscriptional, unreasonable and pernicious doctrine of the immortality of the soul." The explanation of Mr. Hall's phraseology is to be found in the fact that he is a Second Adventist. He seems to have been an active and earnest Christian. A vast proportion of benevolent gifts, like this, goes to "counteract" some form of Christian faith and accomplishes little or nothing. Money devoted to "act" is worth ten times as much as money given to "counteract."

The fertility, audacity and agility of a certain school of interpreters of the Bible is well illustrated in the supposition advanced at the Bible Institute last week in Chicago by a popular Boston exegete. He found in Isa. 13 and 14 and Jer. 50 and 51 sure proof of the annexation of the Philippines by the United States, and the further striding eastward of what seems to him a materialistic civilization until China shall have been captured and Babylon once more become the seat of the world's mightiest civilization, albeit one that will be given over to anti-Christ. The same report adds that thousands sit enraptured daily under such exegetical legerdemain as this. What wonder that men who are told that such a use of the Scriptures is legitimate say that one can find in the Bible whatever one wishes to find there.

By the recent death of Rev. Thomas J. Sawyer, LL. D., long professor in the Universalist Divinity School at Tufts College and formerly editor of several of the leading journals of that denomination, there passed away one of the most venerable, kindly and beloved teachers of New England. The *Boston Transcript*, commenting on his death, described him as "a brilliant leader in a cause that has won," the implication being that he had lived long

enough to see the majority of Christians Universalists. We deny the accuracy of the description, but if it were so, there would be no doubt that Dr. Sawyer's merits as a controversialist and the beauty of his life contributed much to the changed point of view of many who once went to the other extreme from Universalism and believed in and proclaimed a partial atonement. He was a rarely symmetrical, attractive character, the old man lovable and beautiful, who kept young in soul when venerable in body.

The development of the *American Missionary*, the organ of the A. M. A., from a monthly to a quarterly has certainly operated, under the skillful editorship of Secretary Ryder, to its advantage. The July number is no less readable than the April one and contains several noteworthy features, such as Dr. J. E. Rankin's discussion of the Negro as a Preacher, the comprehensive review of the school work in the South and the facsimile reproduction of a page of the *Eskimo Bulletin*, the only yearly published in the world. The article which has, however, interested us most is the editorial on the White Man's Duty. It takes the somewhat advanced position that there are in this country a subordinate and dominant race, and that the task of the white man is, therefore, all the greater, involving not only his own self-control, but the considerate treatment of a weaker people. We believe that this is the right method of approach to the great problem of securing justice for the blacks and their elevation to a place where they can compete successfully in commercial and professional activity with the white man.

Pencilings *

BY A PERIPATETIC

Elizabeth Barrett, writing to Robert Browning in the early days of their acquaintance, said, "We should write poems like Milton if we lived them like Milton." Here we have the recognition of that truth that Shelley also hinted at when he said of poets, "They learn in suffering what they teach in song," namely, that the great poet must have a great concept of life and live deeply and strenuously in order to sing divinely. But not only is there the imperative need of subjective grandeur of living before there can be greatness of song. Often also the exterior dress of the soul is in harmony with the soul within, and the beholder at once recognizes that he is in the presence of a superior being. Such a one was Tennyson, whose soul had "a lordly treasure-house." He was poetry incarnate and visualized, just as Daniel Webster was statecraft and law.

I have been led into this train of thought by my good fortune recently in meeting Edwin Markham, whom the English-speaking world knows best as the author of *The Man with the Hoe*. He, too, satisfies the ideal of the poet, judged by physical beauty and virility. Large in frame but lithe and not gross, straight and graceful in carriage, regular in profile but with features that are large and strong and finely chiseled, a dark eye frank and winning yet keen and inscrutable, a brow high and noble, a complexion dark but clear and healthy, and a mane of iron gray hair brushed back in such a way as to make it the crown of his being—such, in brief, is the aspect of a rarely handsome man. Modest in demeanor, yet self-respecting and respectful, appreciating duly the popular interest and regard, and yet giving the impression that, had it never come, he would have lived and died a happy man, he impresses one strongly as a man of quite an extraordinary kind, the product, not of the schools, although now a school teacher, but of nature and literature.

* Mr. Markham's famous poem, referred to in this article, was printed in *The Congregationalist* of April 6, 1899.

The offspring of pioneer American stock of the best Puritan and Quaker strains, he was born and has been bred on the Pacific slope. His youth was spent on a cattle ranch, and there he began that scrutiny of nature which has made him at once intensely religious and indifferent to the conventionalities of life, whether it be the rules of the ecclesiastic, the pedant, or Mrs. Grundy. Harvesting and blacksmithing have been his means of support at times, thus he knows by experience, as well as by deep study of the problems of sociology, the meaning of toil. A student at the California State Normal School and then at Santa Rosa College, he in due time came in touch with school men and the knowledge of the schools, but if asked where he had learned most it is scarcely open to doubt but that he would reply, "In the open air, and in my library holding commerce with the kings of literature." Hegel among philosophers, Mazzini and Ruskin among reformers of society, have deeply influenced his thought.

I said he was religious. I do not see how one can fail to gain that impression if they will but read his poems, or note his comments on social happenings as he is drawn forth from time to time. Indeed, during a delightful brief call from him the other day he expressed, in response to our query, his profound and enthusiastic belief in the everlasting reality of religion. He made it equally clear that he sees in Jesus a wholly different order of being from the other members of the human family. He is a Christian socialist. But something, whether it be his varied and deep experience or his wide reading—he has one of the best libraries on the Pacific coast—or his native temperament makes him singularly wise in his comments on the methods by which society is to change from the individualistic to the socialistic basis. He is not so visionary as to think it is to come immediately or that it is to be objectively realized before it is subjectively desired and toiled for. He has but one rule for humanity—the Golden Rule—concerning which he says, searchingly: "We have committed it to heart; now let us commit it to life." He believes that "everything that has to do with the welfare of men, in politics, in industry, is religious at bottom." He believes that "Jesus of Nazareth is the Saviour of the human race. In his principles of justice, in his principles of brotherhood, we find the solution of all questions."

And yet some people have dared to call him a pessimist, because they have interpreted his *Man with the Hoe* in a provincial spirit, failing to see that it speaks for the universal sower rather than for the agricultural laborer of the United States, failing also to see that it pleads for justice, equality of opportunity, not charity, or equality of gifts and rights.

Best Answers. VII.

For the next question for popular discussion we propose this, What has been your most rewarding experience during the summer? Our desire is to secure many statements of actual gains from the summer months, whether they are being devoted to work or to rest. Whatever help or stimulus results from books, travel, attendance upon educational or religious gatherings and contact with others, let there be personal witness to it for the benefit of others. It will be seen that this question is broader than that of vacations only, which was recently discussed in our columns. The present question properly includes vacations, but is designed to have a wider range and to lead to the description of any influence of the summer that enriches one's life. It is desirable that replies should be kept within 200 words, and they must reach this office on or before Sept. 5. For the best answer we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best answer we will send the Century Gallery. Address all communications to BEST ANSWERS, Care *The Congregationalist*.



Massachusetts Hall



Memorial Hall, Harvard



Gore Hall - University Library

The Pilgrim Sight-seer in Ancient Newtowne*

By George P. Morris

The well-informed, wide-visioned Congregationalist—whether English or American—who comes to Boston and vicinity for a tour of exploration is irresistibly and speedily drawn across the Charles River to the city of Cambridge, which is within the confines of that township established by Thomas Dudley and Simon Bradstreet in 1631 and called The Newe Towne. The pilgrim's interest in the place may arise both from what the city has been and from what it now is. If for the latter reason he must reckon with its great university (Harvard), its college for women (Radcliffe), its three divinity schools, its large number of book-making establishments (the Riverside Press, the University Press, Ginn & Co., etc.), its exemption from saloons, although a city of more than 80,000 inhabitants, this exemption having become a fixed municipal policy, and its stable administration of city affairs on a non-partisan basis. Nor can he fail to enjoy the picturesqueness of the landscape as he studies the hills of Brookline and Brighton, looking out across the aforetime meadows of the Charles. Neither can he successfully resist the impression of antiquity and dignified comfort and ease which descends on him as he rambles about the campus of the ancient university or up and down the streets of old Cambridge, or saunters out Brattle Street way to Elmwood, the home of Lowell.

But unless one is especially interested in some aspect of modern education or municipal administration, or is a devout enough admirer of William James, John Fiske, Charles Eliot Norton or T. W. Higginson to make him anxious to hunt out their homes—which he might well do—his interest in the city will center chiefly in the haunts of those men of the past who, whether as ecclesiastics, teachers, scientists, historians, poets or publicists, have made Harvard and Cambridge world-famed.

Those, for instance, who know of Thomas Hooker's exalted place in the history of constitution-making for English-speaking peoples will reverently seek out that one of the university buildings (Boylston Hall) which now stands on the site of the homestead occupied by him when he, the Cambridge University graduate, was pastor of the little flock at Newe Towne, 1633-36.

Others will wish to resurrect with the

eye of the imagination the primitive conditions which prevailed in and around what is now Harvard Square when the Puritan divines from throughout the colony came up to Cambridge in 1640-48, and after prolonged disputation formulated the Cambridge platform of 1648, "the most important monument of early New England Congregationalism."

Passing out from Harvard Square to the northwest one passes the edifice of the First Parish Church (Unitarian), then the ancient burying ground, then venerable Christ Church (Protestant Episcopal), then Radcliffe College, and soon comes to the edifice of the Shepard Memorial Church, the home of the spiritual descendants of the flock that Thomas Shepard gathered about him after Hooker had left for Connecticut. Space fails here to tell of all that this Oxford graduate did in shaping the history of the Puritan colony, in helping to found Harvard and in writing polemical and mystical tracts and books that are studied even to this day by men like Rev. Dr. Alexander Whyte of Edinburgh, who relish the flavor of the old Puritan style, and Shepard's insight into spiritual things. For more than thirty years this church has had as its pastor Rev. Alexander McKenzie, one of the great preachers of the denomination and the land.

Coming down to a later period in national and denominational history, one finds much in Cambridge to remind him of the denominational internecine strife commonly known as the Trinitarian-Unitarian controversy. On Divinity Avenue stands the Harvard Divinity School, now undenominational, but during most of its history under control of the Unitarians. From its quiet halls have gone forth men like Jared Sparks, William Henry Channing, Frederick H. Hedge, Ezra Abbot and J. H. Thayer. Here it was that R. W. Emerson, in 1838, delivered his iconoclastic epoch-marking address, and from hence have gone forth intellectual influences which have been stimulating to the thought of the whole catholic Church, even if at times couched in terms that seemed to be, or that were, destructive of cherished historic dogmas. No man, however hostile he may be to the negations of Unitarianism, can fail to respect the high standard of character and intellect which the students and instruct-

ors of this venerable school have shown; and to all who have profited by contact with the literature, homiletical or otherwise, which men like Channing, Parker, Emerson and Higginson have produced, a visit to the Divinity Hall will be an act of duty.

While there it will be convenient to visit the admirable Semitic Museum of Harvard University, sheltered in a building adjacent to the Divinity School and cared for by Prof. D. G. Lyon of the Divinity School. This collection is proving of greatest practical value not only to the teachers and students of the theological seminaries in Cambridge, but to all Bible students in Greater Boston, who are finding out that Professor Lyon and his assistants are most happy to make the collections serviceable and helpful to all who apply.

To the lover of literature and science Cambridge has peculiar attractions. Here Louis Agassiz and Asa Gray labored and won immortality by their varied contributions to zoölogy, botany and biology. The vast Agassiz Museum is the noble monument of the former. The botanical gardens and laboratories of the university are still tokens of the inspiring example of the latter. The simple Christian faith of both of these men is a cherished memory in Cambridge. They never lost their heads, and thus their faith, when the new vistas opened up by the hypothesis of evolution stretched out before them; and it is gratifying to residents of Cambridge now that they have as a fellow-citizen Mr. John Fiske, whose writings, as an interpreter of theistic evolution and as a reconciler of religion and science, rival in lucidity and depth his writings on American history.

Cambridge is the birthplace of Oliver Wendell Holmes, James Russell Lowell and T. W. Higginson, and the long-time home of Henry Wadsworth Longfellow. All four are inseparably associated with the history of the town, and all of them have embalmed in prose and verse their impressions and reminiscences of Cambridge life. The homes of Longfellow and Lowell are still in the possession of their kindred, and are carefully cared for. The parsonage in which Dr. Holmes was born has been destroyed, but its site is marked by a memorial tablet standing in front of Austin Hall, the home of the Harvard Law School.

Cambridge at different times has been the home of men and women distinguished in many walks of life—such per-

* The third in the series *The Modern Pilgrim at New England Shrines*. Other articles will follow on Salem and Andover.

sons as Richard Henry Dana, Margaret Fuller, C. P. Cranch, W. D. Howells, Arthur Hugh Clough—and it always has in its floating population a considerable number of *literati*, attracted by its libraries, its lectures and its society.

For those who crave the privilege of standing by the graveside of the famous dead, Cambridge offers an opportunity unparalleled in America. In Mt. Auburn Cemetery repose Lowell, Longfellow, Holmes, Agassiz, W. H. Prescott, Francis Parkman, Phillips Brooks, Charles Sumner, Edward Everett, Rufus Choate, Edwin Booth and Charlotte Cushman—to mention only a few of the better known of the distinguished dead who are buried there.

But after all that is historical and literary in its associations in Cambridge is seen, the resident or the visitor is forced to admit that the dominating factor in the city's life is the oldest and largest of our American universities. From its inception in 1636 to the present day Harvard has profoundly affected the political, intellectual and religious life of the American people. Tribunes of the people like Samuel Adams, Wendell Phillips and Charles Sumner, administrators like the Adamsees and Leonard Wood, poets like Lowell, Emerson and Holmes, jurists like Joseph Story, Horace Gray and Joseph Choate, divines like Channing and Brooks, historians like Bancroft, Prescott, Parkman and Motley, and educators like Eliot, have come forth from her loins. Without aid from the State, save in the earliest days of her life, she has acquired property from private donors, which, with revenues derived from tuition fees, gives her an annual income of more than a million dollars a year. The feeble college of the seventeenth century has become a university with ten distinct departments, employing the service of 411 professors and instructors, and ministering to the desires of 4,600 students, including those registered in its summer school.

The ancient buildings, such as Massachusetts, Harvard, Holworthy and Hollis, still stand about the beautiful quadrangle, memorials of a type of architecture which has enough merit to have survived a temporary eclipse and has emerged in some of the later buildings constructed by the university, such as the Perkins and Conant dormitories and the Phillips Brooks Memorial building, which will be dedicated in the fall. Gore Hall, the home of the splendid library—the third largest in the United States and surpassed by none in the variety and richness of its collections—is modeled after the Gothic buildings of the English universities. Memorial Hall, largest and most imposing of all the university's buildings, is the noble monument erected in honor of the ninety-five Harvard students who gave their lives in the Civil War. Its interior beauty, architecturally speaking, and its many splendid decorations—portraits, busts, stained glass windows and the like—give it an interest all its own. Sever Hall and Austin Hall are worth study as specimens of the work of one of the most promising of American architects, H. H. Richardson, who designed Trinity Church, Boston, and whose premature death was a sad loss to the cause of aesthetics in the United States.

Of the dominating personality of Har-

vard University at the present time, Pres. Charles W. Eliot, it is safe to say that the educational world has derived more stimulus from him during the past thirty years than from any other American. Of his rare, chastened, dignified eloquence and orderly thought the delegates to the International Council are promised a taste at one of the evening sessions of the council. To those to whom this will be a new experience, it is safe to assure them that they have an intellectual treat ahead; and to those who perhaps may have heard him in days gone by, it may be in order to add that time has mellowed and softened the man, hence his speech now takes on a heart quality which in former days was oftentimes lacking.

Crossing the Charles River just above where it flows near Mt. Auburn, journeying southward, one soon comes to the present city of Newton, and within its borders he finds a striking display of suburban comfort and beauty. But to the Congregational pilgrim the town derives its chief glory from the fact that near Nonantum Hill John Eliot, the Puritan apostle to the Indians, carried on his work of evangelization—a work that not only included preaching and oral teaching, but the scholarly task of translating the Bible into the native tongue, and which appealed strongly not only to the sympathy of the congregations established in the colony, but also to the generosity of the Puritan congregations in England, Parliament authorizing the incorporation of a society especially established to promote and propagate the gospel among the Indians. This society exists to this day, holds property and distributes it. John Eliot, a graduate of Jesus College, Cambridge, was the first Congregational home missionary in America, a prototype of a noble army of men and women who since his day have been the salt which has kept sweet the life of pioneer settlements, as ever Westward empire has taken its irresistible way.

A Case of Prostration

BY FRANK SAMUEL CHILD

"He's a very sick man," said Mr. White, who lived next door to the minister. "They're having a council of doctors now."

"What's the matter with him?" inquired Mr. Black.

"Can't find out," was the reply.

"Some new disease, I suppose," observed Mr. Blue. "It's a great day for new diseases."

"We'll know when the doctors come out," Mr. Green, the fourth speaker, looked wise. His family physician had finally been called, and he knew everything.

There were many anxious people in the parish, for the minister had been taken with strange symptoms. The first thing which aroused their special attention was the fact that he preached repeatedly upon heredity. The theme seemed to have a fascination for him, and he had evidently read all the late literature on the subject. It was also observed that in his pastoral visits he talked more and more about people's ancestors. This was taken as one result of his reading so much on heredity. After a few months he became

deeply interested in family records and borrowed everything in that line which proved available. There was a stack of books and a pile of manuscripts bearing various family names that almost filled one side of his study.

The postmaster noted the fact that the minister corresponded with several learned societies, both in England and America, heraldry and genealogy being the subjects suggested by the names of these organizations. Another curious thing was remarked at this stage of the minister's disease. He developed a passion for attending family reunions. Whenever the newspapers announced that the Stones or the Joneses, the Brights or the Dightws were to meet and form an association or celebrate an anniversary, young Mr. Gray (that was the minister's name) was certain to be away. It became obvious that his mind was running on family connections. He also haunted the Town House. He would mouse among the old papers in the vaults and pore over the fine chirography of former town clerks and will-writers with a concentration that was positively distracting. The odds and ends of time were picked up in this way.

These symptoms were followed by more serious and distressing ones. The minister's clothes became dusty. Not that Mrs. Purple, with whom he boarded, did not take good care of them (he was an unmarried man), but rather that dust seemed naturally to gravitate in his direction and settle perversely upon his garments. Some people explained it by saying that he lived in an atmosphere of dust created by familiarity with the dust of ages. It was frequently remarked that "dust thou art and unto dust shalt thou return" found in him a living illustration.

A wrinkled forehead and a proneness to lean forward and bend down next appeared to indicate the progress of his disease. It was at this period that his parish became alarmed and discussed measures of relief. There followed a loss of appetite, especially noted whenever he was invited out to tea—perhaps three or four times a week. Do what they might, prepare his favorite dishes, insist upon his eating, still it amounted to the same thing—there was simply the ghost of an appetite.

Mrs. Purple soon reported that he spent many sleepless nights. She heard him walking his study floor, and on several occasions he had been known to knock down heavy books at two o'clock in the morning, doubtless stumbling over them in his mental anguish.

Everybody saw that he was absent-minded, for when Mrs. White met him one day and said, "Good afternoon, Mr. Gray," he replied: "Yes, her great-grandmother was a Flint, and married John Skinn. All the Skinn-Flints of Boston are descended from them." Mrs. White burst into tears and hurried home to tell her husband.

Mr. Gray had lovely blue eyes when he was settled, but they now turned red, and on several occasions he had been known to put on green goggles, apparently thinking that green harmonized with blue and red. That might be termed the straw which broke the camel's back. "A man with such taste must be off his base,"

said one of the young ladies who attended all the baseball games. Poor Mr. Gray! Mrs. Purple did all in her power for him, the Whites and the Blacks, the Blues and the Greens called upon him, drove with him and continued to ask him to tea. But the breakdown came. He had the most fantastic dreams imaginable. They were day dreams and night dreams. One could tell that he dreamed through the day, for he uttered strange names and muttered strange things, gesticulating mysteriously and appearing to associate with invisible visitors. When night came Mrs. Purple heard him converse in his solitary room with great volubility, the words maternal ancestor, paternal ancestor, collateral descent, first remove, second remove, family tree, generation, broken link and similar phrases occurring and recurring with painful iteration, until she thought that her heart would break. And now they were having a council of doctors. They called Mrs. Purple and inquired into the good man's habits.

"Well, you see," observed Mrs. Purple, "he was a most methodical person. He gave his mornings to sermon work and his afternoons to pastoral work and his nights to answering letters. Why, I've seen as many as ten letters come to that man in one day, asking something about somebody's ancestors. Folks wrote to him from Maine to California. I think every woman in the United States who wanted to join the Colonial Dames or the Daughters of the American Revolution, and every man who wanted to join the Sons of Colonial Wars or Sons of the Revolution, or any of the dozen other patriotic societies, wrote and asked him if he would be so kind as to write out a pedigree for them and give names, dates, authorities and incidents. Mr. Gray, you know, is such a conscientious man that he never shirks. So when those letters came he seemed to think that they must all be answered, and that took him half the night. I said, 'Mr. Gray, you'll kill yourself,' and he said, 'Why, I like it, Mrs. Purple. It's perfectly fascinating.'" (They were talking in the room adjoining his sick chamber.)

"I have it," shouted a feverish voice. "His great-grandfather's second wife was a Herring. The Herrings are all Flashes on the mother's side. Gules a fesse ermine, between three doves argent. Spes Alit. Intermarried with the Lyons and the Hogs. Here's the tree. Yours truly"—

"That's the way he goes on day and night," whispered Mrs. Purple. "What do you think is the matter with him?"

"Did you say that he answered all those letters?" inquired the physician, who had been summoned from the city.

"Every one of them," was the reply. "And it took him days and days to make out the lines and the trees. Why, one woman wrote thirty queries and another seventeen, and a great many of them ten or twelve. How many children were there, how many times did they marry, where did they live, what families were they allied with, and hundreds of such questions."

"I pity these pastors of the old New England churches," said the city doctor. "The disease is contagious, and it spreads by correspondence."

"The last time Mr. Gray sat down to

the table with us," continued Mrs. Purple, pathetically, "he never asked the blessing, but put down his head and murmured, 'Williams and Hone, Solomon Stone, the Hillses, the Millses and Anthony Cone, ten men.' The children were awfully frightened. What did you say the disease was?"

"Madam," it was Dr. Brown, the eminent specialist, speaking, "Mr. Gray has an alarming attack of genealogical prostration. We must get him into the woods beyond all communication with the outside world, where he must remain one year and a day. Then by the frequent use of common sense, given in large doses, he will doubtless be able to stand up under his work in this ancient parish for at least three years."

Guests of the Coming International Council

Rev. C. Silvester Horne, pastor of Kensington Chapel, London, will address the coming International Council on Chris-



tian Work Among Young People. This is indicative of his pre-eminence among our English brethren as a preacher to and writer for the young, intelligent, vigorous English folk who need direction in their spiritual and intellectual life. He has been prominently identified with the Young People's Guild movement in England. He is a Glasgow University Master of Arts, and graduated at Mansfield College, Oxford, in 1890. He is an eloquent, magnetic preacher and wields a facile pen. His Story of the London Missionary Society has circulated all over the world. As pastor of Kensington Chapel he stands in the succession of Dr. Raleigh and Dr. Stoughton and has proved worthy of the honor.

General Anderson expresses the belief that the greatest statesman in the United States is needed for governor of the Philippine Islands. This amounts to saying that a careful investigation of the condition and requirements of the islanders should precede and accompany all acts of government. It is also equivalent to saying that restrictive red tape and domineering militarism do not meet the necessities of the case. If properly handled, the Philippine problem will solve itself; while mismanaged, it will simply go from bad to worse, ending disastrously for all concerned.—Chicago Record.

Summer Religion

BY REV. FRANK R. SHIPMAN

My neighbor's son next door, who is not too old to read the baseball scores nor too hurried to read the reports of the Detroit Christian Endeavor Convention, has been asking me if I can tell him what is the matter with his religiousness. He says that his conscience seems to have died away. He cannot rouse his sense of responsibility to God; and the worst of it, he declares, is that he cares so little about his spiritual poverty. As he tells me this, I remember an accomplished scoffer who sneered in my hearing at religion as it was cherished in his native State of Maine on the ground that "it regularly declined about haying time." He failed to reflect, as my young neighbor has also failed to reflect, that religion may be real and yet not always bear the same aspect. Some day he will understand better what kinds of religious gain he may now fitly seek to make, and what kinds of effort may be reserved for another season.

I have sat in the bare hall at Northfield during a warm July day and made one of the crowded throng of young men that listened breathlessly to the quiet, vibrant voice of Henry Drummond while it expounded, part by part, the Greatest Thing in the World. I have sat in Westminster Abbey and, while shafts of summer sunlight made golden haze and luminous shadow in that ancient temple, my soul was thrilled by the thought of all that has gathered there and sunk to dust and lives in fame, of the prayers and aspirations and deeds of our English race. I have been lifted on wings of enthusiasm for service of the present age, where the National Council of the churches of our order met in one of those churches three thousand miles from here. And again I have seen the later hall at Northfield stirred by saintly George Macgregor's summonings to a life truly in Christ, in definite and conscious communion with him.

But always I have learned later how thin are the higher energies in summer, how deficient in the elements of thought and will, how liable to reaction. Not that such experiences are lost, or that it is vain to put one's self in the way of them. It is never unreasonable to give ear to the words of God's prophets. They will abide in the consciousness and bear their fruit in due time. They will do this, though for the moment they seem like the seed sown on rocky ground. For the moment intellect and will are too inert to fasten resolutely upon aims of years long import or broad principles of "the strenuous life." The worship for the season which we may pay without a hopeless sense of failure, or of perfunctoriness in a habit become distasteful, is the worship of praise and the cultivation of the quiet virtues, the worship which, without any moral end in view, simply thanks God for his goodness, and the imitation of Christ in those qualities which, while they may not conquer a world for him, will sweeten one's own life and bless the life next one's own.

If serenity and the sense of prospered effort belong to the summer, thankfulness lives naturally near. No doubt there are always those who through recent trouble

or present trial do not see the summer so. For them the sun has lost its brightness and the low music of the earth its sweetness. But for the great majority of us the natural mood of the heart in pleasant summer mornings and through the long, cool evenings, when we gather together at our street doors (just as in ages past Abraham sat at evening in his tent door and received angelic visitors)—the natural mood, I say—is a peaceful acceptance of the goodness of mere living. It ought not to be hard, nor is it so, to make this mood religious, to turn the eye upward, to feel the outbreathing of gratitude to him who gives all and—in the ancient words of Genesis—to meet the Lord God as he walks in the garden in the cool of the day. For he still does that, and they who have skill to understand the shining of the summer stars and the rustle of the vines that grow by their own doors may hear his voice. If we thus give God the tribute of thankful hearts, rejoicing in the intimacies of his goodness, the season will not be irreligious for us. We shall crown its natural tranquillity with religious joy, and, in the highest of senses, its ways will be ways of pleasantness, and all its paths will be peace.

Again, the summer is the time for the cultivation of the passive virtues. We have eased away, most of us, from wrestlings of the intellect, from ardor for progress, from flinging desire to do great things. And it is just at such a time as this that there comes into view what we forget too often in the periods of hurrying life—the beauty of the gentler traits—meekness, the endurance of wrong without anger and resentment, contentment, kindness and “unambitious love.” Easily one might point out that these traits are, after all, central in Christ's opinion—that a man impetuous, willful, irritable, “blowing blasts of scorn upon those whom he wishes to reform in his practices,” is of little use, however much he seek to effect for good. The gentle and kind lives are those that had dynamic power.

And yet how we pass these passive virtues by, as comparatively trivial and able to be acquired at any time! Well, now is the time. The season speaks the beauty of peace. Let us seek peace. Why so hot in our resentment against the man that ignored us and took overmuch upon himself last week? Life is too short to let such things trouble us, too good to spoil so. Let us seek the pleasure of being courteous, forgiving, charitable. We need not goad ourselves to do that for which we are too languid. Listen to the first lessons of Christianity: “Blessed are the poor in spirit; blessed are the meek; blessed are the peacemakers; resist not evil; whosoever shall smite thee on thy right cheek, turn to him the other also; love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you.” For this is the purpose and the result, “that ye may be the children of your Father which is in heaven.”

Ah, readers of *The Congregationalist*, this summer would be a blessed summer, no summer ever like it for us, if we would be wise enough to follow the plain directions. There are victories to be won in summer kitchens, when the children are unreasonably hard upon their clothes, when your employer is imperious or impatient, when

the man who works for you is dull or missing just when you want him. The summer is not a lost time in God's year for the soul. It is the time for the ripening of the fruit.

The New England Chautauqua

BY A. E. D.

This institution was started twenty years ago on a pretty wooded camp ground between the two Framingham, beside the lake, about twenty miles west of Boston. The place used to be known as Lakeview. But the post office department, on establishing a permanent office there, changed the name to Montwait. The attendance and enthusiasm of the earlier years has somewhat subsided during the last decade, but the two weeks' session which closed last Friday witnessed a noteworthy revival. This was to be accounted for by several reasons. Prominent among them was the presence of Dr. Jules Jordan of Providence, with an excellent quartette and a well-trained chorus of 300 voices. Musical Day, the 28th, will long be remembered for the noble rendering of Gounod's *Gallia* and Haydn's *Creation*, while the concerts interspersed through the session included several of Dr. Jordan's own excellent compositions. A fine orchestra gave excellent support.

Another reason was the general excellence of the program. The astronomical lectures of Prof. W. R. Brooks of Smith Observatory, Washington, the literary lectures of Dr. R. L. Alden of the University of Pennsylvania, Gen. Curtis Guild, Jr.'s, account of his observations in Cuba as inspector general on the staff of Gen. Fitzhugh Lee, and the able lectures by Hon. Charles A. Prouty of the Interstate Commerce Commission and by Senator A. S. Roe on Good Citizenship represent the solid instruction in matters in which the public is deeply interested.

Popular entertainment, too, was abundant and choice. Mr. C. P. Elliot as an impersonator, Miss Carolyn S. Foye as dramatic reader of *Midsummer Night's Dream* and Miss Abbie May Evans in dramatic recitations drew large audiences. Of illustrated lectures also there was rare variety. Dr. Edgerton R. Young took his hearers with him on journeys over Arctic snows and under brilliant auroras, Dr. H. C. Hovey led them across Siberia with superb views and Chaplain Tribou gave them a pictorial history of our navy from the frigate *Constitution* to the splendid warships which have figured so conspicuously in the war with Spain. Then Drs. P. S. Henson of Chicago and S. Parkes Cadman of New York gave specimens of present day eloquence, while Mrs. Katherine Lente Stevenson and Miss Lunn told charmingly of social settlement work and the worthy service of deaconesses.

The Sunday school has always had prominent attention at this assembly and this year was more popular than ever. Prof. George W. Pease of Springfield gave excellent daily instruction in child study and primary methods; Mrs. Louie Erville Ware of Worcester had interested classes of children; Sec. H. S. Conant held several teachers' conferences; Mrs. Stebbins of Fitchburg interested many in the home department; Miss Annie L. Swan of Boston gave the children lessons in physical culture.

Rev. A. E. Dunning, superintendent of instruction for the assembly, gave a course of lectures on the Old Testament, with special reference to the period of the exile, another course on the principal scenes in the life of Christ and conducted the Sunday services. The attendance on these lectures showed that interest in Bible study in this assembly is not waning.

Special days, with good weather, increased the interest. It was worth a day's journey to see the long procession of children marching to music and their eager faces as they watched

Rev. W. G. Poddefoot in his inimitable chalk talk. National Day brought a good number of veteran soldiers. But Recognition Day was a red-letter day above the others. Not during this decade has there been so long a procession on these grounds as that which wound among the trees with martial music and carrying the banners of twenty classes of the Chautauqua Literary and Scientific Circle. The address by Bishop Vincent, chancellor of the Chautauqua system, was one of his best; sixteen members of the class of 1899 received diplomas; more than 300 Chautauqua alumni sat down to the banquet in the Hall of Philosophy, and in the late evening hours white-robed ghosts appeared on the platform of the Auditorium, as in the days when the Chautauqua idea was new. Evidently it is to have a rejuvenescence with the new plans and outlines of reading proposed for the coming year.

The people who gathered on these pleasant grounds made an interesting study. There was a considerable sprinkling of ministers. Over seventy college graduates registered and formed a club, whose members much enjoyed one another's society. At a five o'clock round table the fact was brought out that seventy-five Sunday schools were represented. There were many gray-haired and spectacled men and women and a good number of youths with unwearied interest in lectures and classes, which will result in the intellectual and spiritual enrichment of many New England homes and communities during the coming year. For a large portion of them these two weeks among the trees are their only annual outing, and it is secured at much sacrifice. In these days, when such generous gifts are made to colleges and universities, why is it that hardly any one thinks of making gifts for education for the benefit of those who value it so highly and use so well the little which they can get?

Current Thought

THE NEED OF CARE IN GIVING

As for a half-hundred or more of ambitious Negro universities which indulge in the luxury of maintaining sharp denominational distinctions, the Northern giver who is willing to make sacrifices, but wants to have his money really help the cause of true education and progress, may well look carefully into the facts before he subscribes. One of the best ideas that was agreed upon at the Capon Springs Conference was the necessity of a sort of central bureau of information at New York, Boston, Washington or elsewhere, which would help Northern philanthropy to aid Southern education with a full knowledge of the facts. Everybody who really knows anything about the subject must admit that there has been, in some instances at least, a most wasteful duplication of institutions for Negro education established under Northern auspices in the South, and that far better results could have been accomplished if there had been some way to pool the gifts of competing denominations.—*Review of Reviews* (August).

THE REFORMS NEEDED IN THEOLOGICAL SCHOOLS

(1) The exaction in each department of the minimum essential for efficiency—no proficiency in systematic theology, for example, being permitted to atone for a failure to learn the Hebrew paradigms; (2) freedom in all else under the direction of live and inspiring professors, thus allowing and securing individual initiative both in the faculty and in the student body; (3) a library stocked with the instruments and the results of investigation, to which the students should have free and constant access; (4) contact with life and study of the best pulpits and of church and parish problems largely from the standpoint of the laity.—*Zion's Herald*.

Gude folk are scarce—take care o' me.—*Scottish Proverb*.

Wholesome Light Summer Reading

Bright Bits from Current Literature

Our readers, we are confident, will relish a glimpse of the contents of some of the midsummer magazines and books. They abound in material of a sketchy order which at the same time repays reading.

Aguinaldo's Wonderful Band

The *New York Sun's* special correspondent, Oscar King Davis, has booked his letters in a volume, *Our Conquests in the Pacific*, and he gives herewith a disclosure of the musical capacities of the Filipinos. It was written about a year ago before the hostilities began:

The average Filipino does not present the appearance of a musician or a music lover. But for his bright, intelligent eyes he would look like a stupid Patagonian sheep herder. There are few musical instruments in the native villages. Once in a while one runs across an old tin-pan-toned, cracked piano horribly out of tune, and two or three places have harps. But this band, composed entirely of Filipinos, is worthy to rank with the bands of the world. It was the famous military band of Manila, where it used to furnish classic music on the Luneta when the aristocratic Spaniards went out for their evening drive or promenade. And occasionally, or oftener, it was turned out to play while a few dozens of the musicians' people were shot for the edification of the multitude on the charge of sympathizing with insurrection or some other trumped-up accusation.

In Manila there were seventy-two members. Sixty of them managed to get away with their instruments and music. This morning forty-eight played on the little plaza in front of General Anderson's headquarters. And such playing! It was recompense for every discomfort, every vexation, every disappointment, every hardship of 7,000 miles in a troopship, the last 5,000 at half steam in a tropic sea. You shut your eyes and heard the orchestra of the Royal Opera at Vienna, the great Budapest Band, the famous military band in Berlin, the Boston Symphony at its best, Seldi's finest work, anything in the world. With never a note in front of them, they played what you liked, any part of any opera, the grandest music ever written, or a simple Strauss waltz or a folksong. And the bass drummer was the leader. You will never hear a bass drum really played until you hear that Filipino do it. He makes a bass drum talk, sing, cry, shout. It fits the mood and movement of the music. It is subordinate or dominant, soft, subdued, or loud and roaring; it laughs and chuckles like a thing alive; it raves and protests like an angry soldier, and all in perfect harmony and sympathy with the rest. The ambition of the average bass drummer is to develop the muscles in his arms. He pounds the uncomplaining drum as if he were swinging clubs for exercise. But with this Filipino it is science and an art, and he is master of both.

Marketing in Old Quebec

Any one who has ever visited Quebec, or who expects to, will enjoy this description, in the *International Magazine*, of one of the famous sights in that ancient city:

Quebec is particularly noted for its odd and picturesque markets, the largest of which is the old Champlain Market in the Lower Town. It is to be seen at its best at six o'clock in the morning, and by noon it has vanished, like Macbeth's witches, into thin air. In the early morning the streets of Upper Town are still and shadowy, the terrace deserted, the distant landscape of river, shore and hill shows dimly through a soft haze. The elevator drops down into Little Champlain Street and presto! In two minutes you are in another world—the world of traffic, of bargaining, of visiting and gossip-

ing. Such a busy, cheerful, noisy crowd! The open space outside the stone market building is planked over, and upon it sit the "habitants" with their green stuff heaped about them. Rows of booths are at the end for the sale of various articles. Most of the produce comes from parishes up or down the river, and the steamers which have brought it lie two and three abreast along the quay near by.

But listen to the sharp, shrill chatter of French-Canadian voices, haranguing and expostulating in excited chorus; watch the animated faces and gesticulation of the wrinkled old women who compose the majority of the vendors. Here is one who is busy shelling peas into a pan, her broad hat half hiding her kindly old face; there sits a bronze-faced man smoking while awaiting customers for the baskets piled about him. You may buy a dainty little basket and have it filled, perhaps, with clusters of currants—translucent beads of gold and ruby—on top place a bunch of the fragrant sweet peas everywhere in abundance, total cost fifteen cents, and you have a trophy fit to lay at the feet of Hebe herself.

David Harum and the Publishers

How the most popular book of the day fared at the hands of those to whom it was first submitted is told in the *Bookman*:

Six well-known firms had rejected the book before Messrs. D. Appleton & Co., about the end of December, 1897, accepted the manuscript promptly, and aroused the author from a despair which was really becoming tragic when we remember that he was then lying on his deathbed. It is pathetic, indeed, to learn that Mr. Westcott's health rallied somewhat for a short time after receiving the good news. The manuscript, however, was accepted conditionally, and we are not surprised to learn that at first the author positively refused to comply with the conditions. It is said that had the book been printed from the original manuscript it would have numbered over 500 pages. With a reluctance that can be well understood, Mr. Westcott at length gave his consent to the proposed alterations. He looked forward to the joy of reading the proofs and seeing the book in the hands of the public, but this was not to be. It was six months after the death of its author that David Harum appeared.

Bathing in the Ganges

Here is a scene witnessed by Bishop Cyrus Foss in a recent tour in India, the results of which he has embodied in the book, *From the Himalayas to the Equator*:

Come with me to the sacred city of Benares. It stands on a sweep of the Ganges that extends for two miles and a quarter. Here is a high bluff sloping backward from the water, and all along these sacred waters of the Ganges facilities are provided for bathing for religious purposes. There are stone steps going down into the water, and platforms reaching out twenty feet or more into the stream in order that the largest number possible of men and women may bathe for religious purposes. It is done promiscuously, but decently. They manage to strip off what little clothing they have while in the water, and then to robe themselves with a fresh garment before coming out.

As I went up and down that river front on the second story of a kind of house boat for two or three hours on each of two mornings

between nine and twelve o'clock, and saw tens of thousands of people bathe for religious purposes in the "holy Ganges," my great and profound sense of the evils of heathenism became a measureless pain. Most of the bathers seemed utterly indifferent. They looked about and went through the performance as mechanically as though turning the crank of a hand organ. There were among them lepers, easily known by their white spots. The Ganges is the filthiest stream I ever saw. The Missouri after a freshet cannot match it. . . . Yet the natives think it sacred and perfectly clean. They bring their bowls of brass, consecrated by the priests, and dip up the water and drink it for internal ablution. They carry home water to their friends, a pint or so of this holy water, as a sacred treasure. No statements of physiologists as to the numberless myriads of microbes in every gill affect them in the least. It is the holy Ganges, it is sacred!

The Many-sided Franklin

If Benjamin Franklin had not been so famous for his success in other fields of discovery, his lesser inventions would have sufficed to give him renown. What he did as "asides," so to speak, is narrated by Paul Leicester Ford in *The Century*:

Of minor improvements Franklin first made, for his own use, the double spectacles with lenses curved for near and far sight. He constructed a clock "with three wheels only, which showed hours, minutes and seconds." Though not the first to make letter-copying presses, he suggested an improvement which made them more effective. For his own convenience he worked out an artificial arm for taking books from shelves out of reach. In his library, "below the grate on the hearth, there was a small iron plate or trapdoor, about five or six inches square, with a hinge and a small ring to raise it by. When this door or valve was raised a current of air from the cellar rushed up through the grate to rekindle the fire." At the head of his bed "there were two cords—one was a bell pull, and the other when pulled raised an iron bolt about an inch square and nine or ten inches long, which dropped through staples at the top of the door when shut, and until this bolt was raised the door could not be opened."

America Leads the World

For accurate graphic characterization of different types of humanity commend us to Hopkinson Smith. His story in the *Atlantic*, *The Man with the Empty Sleeve*, portrays vividly the life on an ocean liner, and the Anglomaniac suffers severely at his hand. The hero, a self-made American of the working class but a born leader and constant benefactor of his fellowmen, is made to say:

It is a great thing to be an American, sir. I never realized it until I saw how things were managed on the other side. It must take all the ambition out of a man not to be able to do what he wants to do, and what he knows he can do better than anybody else, simply because somebody higher than he says he shan't. We have our periods of unrest, and our workers sometimes lose their heads, but we always come out right in the end. There is no place in the world where a man has such opportunities as in my country. All he wants is brains and some little horse sense—the country will do the rest.

THE HOME

For Her Dear Sake

BY SARA B. HOWLAND

Life has a deeper purpose every day
 Since one I love is walking by my side,
 And so, with earnest longing, do I pray
 To be, in very truth, a heavenward guide
 For her dear sake.

For her dear sake I would be always strong,
 Wise in my counsel, faithful, hopeful, true,
 Filled with all knowledge, firm against the
 wrong,
 In wearied hours receiving power anew,
 For her dear sake.

I would my inner thoughts were always pure,
 Tinged with no trace of selfishness or pride,
 I would be brave and patient to endure;
 Amid earth's storms in perfect calm abide,
 For her dear sake.

I would be bright and full of joyousness,
 That she the glad some influence may share,
 Yet ready, with love's deepest tenderness,
 To sympathize in grief or pain or care,
 For her dear sake.

If at some crucial moment I should fall,
 Grant that it cause no faltering to her;
 Spare me, dear Lord, this sharpest pang of all,
 Uphold me, lead me, that I may not err,
 For her dear sake.

So keep me closely in the upland way,
 That of her love I may more worthy be,
 And send thy blessed angels day by day
 With heavenly thoughts to bear me com-
 panie,
 For her dear sake.

Travel Tests

Summer travel is more than an enjoyment, it is a test. It is a trial of physical endurance, as every traveler knows. It is a test of temper and of self-control. To be weary, and yet not cross; to be hungry and agreeable; to make fun of strange surroundings and laughter of untoward experiences; to judge a friend in the clear light of long acquaintance and not in the heat of momentary annoyance; to accept disappointment gracefully and do what is best rather than what we wish, with a contented spirit—if we have attained this mastery we have learned to make the most of travel, with its opportunities of laying up happy memories in store. And if we can endure these tests triumphantly we may be sure that our influence over others as we come and go has been uplifting rather than depressing, helpful and not hindering.

No Privacy

"Yes, we are going to spend the summer in a town house not so very different from our own," said a suburban minister, "but it has a high fence around it shutting us out from the world, and giving the children a fine place to play in. This fad for abolishing fences and walls in our suburbs is all very fine. A stranger driving through the town looks at the continuous stretches of beautiful grounds on either side of our streets and gets a pleasant impression; but the dwellers in those houses occasionally sigh for a back yard, where the children can have a sand-pile and other unsightly playthings, where the house-mother can hang her wash shielded from the public eye, or the family sit in *négligée* on a hot afternoon." The minister's grievance will doubtless rouse a sympathetic echo in

many readers. It is too true that with fences, and hedges has gone much of our privacy. Another similar complaint came to us a few days ago from a woman getting up from a severe illness, with nerves still too unstrung for neighborly chat and social amenities. "I sat on the piazza a few moments yesterday," she writes, "but in the short time I was out there I had eight callers and got too tired. So now I am obliged to stay in the house or crouch in a corner of the back porch where people cannot so easily see me."

Fundamental Blessings

There are times when we learn to give thanks for the fundamental blessings which we so often take for granted in our comfortable lives. A little experience of illness makes health seem the best thing in the world. A little loneliness shows us the worth of home and friends. The absence of accustomed help makes the housekeeper recognize the value of relief from drudgery. If the milk is sour of a morning, we perhaps condescend to think of the care and trouble which secures us sweet milk day by day. In times of drought we value an unfailing spring. If care or an aching tooth gives us a sleepless night, we learn to value quiet sleep. A Christian ought not to be too dependent upon comforts, but he ought to recognize their source while he enjoys them with a quiet heart. And when we are inclined to grumble at the lack or loss of some of the artificial and incidental comforts or luxuries of our too complicated lives, would it not be well to preface our grumbling with recollection of these underlying necessities which God has so freely provided? If we were starving or parched with thirst or ill or shelterless, how little we would weigh the lack of what now we miss, perhaps, with a vexation that robs us of content.

The Child's Religion

BY ANDREW J. GEORGE, NEWTON HIGH SCHOOL

History is very clear in its revelation that the great motive force with men and nations, from Job and Isaiah to Newman and Emerson, has been not in the sphere of knowledge, but in that of ideals. It is generally admitted, I believe, that the supreme test of the great preacher, the test which time is sure to apply to his work, is not, Was he learned? Did he interest the intellectual few? but, Could he reach the child's heart within the man's? The stern decree of time to the preacher as to the poet is: "Be an artist and a seer or prepare for oblivion." Thus it is that parents, teachers and preachers—all who have to do with the creation of ideals in children—should keep close to the great poets.

It was only at the close of the last century, however, that the child was born into our literature. Perhaps the chief distinction of our century is that it has kept its eye on the child ever since Wordsworth created his unique autobiography and those matchless meditations on child nature. Since then the chorus of poets has not ceased to address the young ideal in hymns of praise, lofty, sustained and fervent.

Now the place of the child in our plan of education is attracting the best thought of our time, for the problem is the same in the home, the church and the school. I am surprised that the church has not yet aroused itself to its responsibility in this matter. Instead of opening wide the great door of the soul—the imagination—which Horace Bushnell calls the avenue which God created for himself to approach man, she is often doing her best to close and fasten it. The Bible, which ought to be a children's book, has been veiled and its light obscured; the service in our churches has retained too much of the Puritan disregard of eye and ear, and the sermon, which Dr. Hatch, in his Bampton lectures, affirms to be largely due to the influence of the Greek sophist, still reveals the complexities of the Nicene Creed—that mold of Greek philosophy—rather than the simplicity of the Sermon on the Mount—and children of this present generation will have none of it.

In order to atone for this neglect of the children we gather them into the Sunday school, but here, too, we are often powerless to interest them. I have had sufficient experience to know whereof I speak. In my use, with school children, of the noble literature of the Bible side by side with other English literature, pupils have come to appreciate its beauty and simplicity, its lofty idealism and its mighty music, and they have often asked in wonder, "Why did we not know this before?"—this, too, not only from conscientious and susceptible girls, but from plodding and practical boys.

For the help of parents and teachers I wish to call attention to two great sermons setting forth the principles which should prevail in the child's religious teaching: Dr. Martineau's *The Child's Thought*, and Phillips Brooks's *The Beautiful Gate of the Temple*. Bishop Brooks and Dr. Martineau, the noble preacher and the great philosopher, are spiritually akin in their clearness of vision, purity of conception, lucidity of expression, but above all in sympathy with the child nature. More than any teachers of our time in the sphere of religion, they insist upon the fundamental truths of the poets, that children gain their ideas of truth through beauty. What appears to them as beautiful must be truth. Let me present a few significant quotations from each of these sermons.

Dr. Martineau says: "There is a natural difference between the religion of childhood, of youth and of maturity which appears to be very much overlooked in our expectations and practices with regard to each. . . . Childhood is emphatically the period of safe instincts. . . . If both world and church will only learn what the child's simple nature may teach, instead of teaching what he cannot innocently learn, the truth may dawn upon them that he seldom requires to be led—only not to be misled. If it be romance to look with something of reverent affection at the being not yet remote from God, it is at least a romance that has come to us on a voice most full of grace and truth; it breathes fresh from the hills of Nazareth; and its emblem is that wondering infant in the arms of Christ, visible thence over all the earth as the chosen watch at the gate of heaven. . . ."

"The child's religion, therefore, is cheerful reverence, and with its sweet light no tinge should mix from the later solemnity and inner conflicts of faith. Let him take his vow with a glad voice; if you drive him prematurely to the confessional, you make him false. The matin hymn of life to God is brilliant with hope and praise. . . . It is, I am persuaded, a fatal thing when we men and women, who make all the catechisms, and shape all the doctrines, and invent all the languages of Christian faith, force our adult religion, with its meditative depth, upon the heart of childhood. . . . Let Palestine be to him, as to so many ages it has been, a Holy Land, and Jesus, in his gentle majesty, the fixed and realized representative of God; the high deeds and souls of the past be claimed as the expressions of his will, and opening glimpses be afforded into that natural universe which he rules in the spirit of the divine Nazarene."

Now let us look at parallel passages from Phillips Brooks, and we shall, I think, get still more light.

"The old feeling still is strong enough, while it allows the possibility of children's being religious, to insist that their religion must be of the sort that has taken shape for adults alone. . . . They attempt to impose upon the child the religion that belongs to the man. They take the elaborate, self-conscious experience to which men have been forced by the stresses of their life, and they bid the children look at these experiences and imitate them, and so be religious. It is the New Testament and not theology that they ought to teach the child. The child's mind is natural and not artificial. Our theological systems are artificial and arbitrary, not natural. . . . Who can say what a power children may some day have over religious thought, in bringing back Christianity, as we long to see it brought, from a scheme of complicated and artificial arrangements to be the free utterance of the heart of God to man? . . .

"The child's nature is poetic. This is seen in the ease with which it feels the symbolic character of symbolic things. Its symbols are real symbols; they really stand for something besides themselves, something unseen. Now formalism comes largely from the sheer loss of the poetic sense. The stupidity of ritualism is the prosaic way in which its symbols have lost their meaning and become valuable for themselves. . . . Is it not true that the simplest and primary form of the presentation of the gospel is the one which is preserved most truly and necessarily in the teaching of children? . . .

"I beg you make truthfulness the first law of your teaching. Never tell a child that he must believe what you do not believe, nor teach him that he must go through any experience which you are not sure is necessary to his conversion and Christian life."

The pleasure which I have in bringing together parts of these two great sermons is all the greater from the facts that Dr. Martineau and Phillips Brooks had warm admiration for each other. They revealed in their conduct of great ideas the old motto of the church: "In essentials, unity; in non-essentials, liberty; and in all things charity."

Mrs. Baker's Account Book

BY LILY MANKER ALLEN

Margaret Nelson, running in one evening, found her friend, Mrs. Baker, with a ledger-like book on the table in front of her, while papers covered with figures lay scattered about.

"What's this? New freak? Bookkeeping?"

"Not a new freak—several years old. Bookkeeping, yes, with arithmetic, penmanship, domestic economy and a study of market values thrown in. In fact, it's a genuine business college."

On tiptoe, with curiosity, Margaret drew near to inspect the columns, but her face fell as she said: "O, it's only an account book. Do you bother to put down all you spend, and isn't it horrid to have to remember everything?"

"Neither bothersome nor horrid when you've once become addicted to the habit, as it were. In fact, it's very pleasant and interesting. Just look over the book a minute."

"You see I have three columns—the first for the tithe money, the Lord's tenth, the second for board and fuel, and the third for all other expenses. Here," turning to another set of entries at the back of the book, "I keep an account of the income, so that we may always know just where we stand at the end of the month—how much we have given, what our household expenses have been, how much we have cleared or lost during the month and various other items of interest."

"But, dear me, I should get altogether disgusted if I kept an account of my expenses. For instance, suppose I were up town and I indulge in an ice-cream soda. A month later I look over my book and think to myself: 'How foolish that was! I didn't need that soda, and now, like the little girl when the electric car ran off the track, I wish I had my nickel back.'"

Both laughed, and Mrs. Baker replied: "But that is a strong argument for rather than against keeping an account. You are far less likely to make a foolish purchase—although I wouldn't be too hard on that innocent soda—when you know it is going down on your book, and it is such a satisfaction to know where all the money has gone and to plan beforehand how to get the most out of it. For example, a year ago flour was very high. Having a fixed limit to our living expenses, we found it better at that time to use more corn meal, meat and vegetables. Just now meat is dear, and we are largely using other foods in its place."

"Then our giving, too. If we find that we have given less than the tenth one month, we have the pleasure of giving so much more the next month. And here is something"—opening to several pages of figures toward the back of the book—"which is interesting to us, although it might not be so to any one else."

Margaret looked and saw a list made out like this:

	Total Ave. for Year Month		Total Ave. for Year Month
Jan. Feb. Etc.		Jan. Feb. Etc.	
Breadstuffs,		Clothing,	
Meat and fish,		Dr. and medicine,	
Milk,		Correspondence,	
Butter,		Car and railroad fare,	
Sugar,		Water rent,	
Fruit and vegetables,		Periodicals,	
Fuel and lights,		Miscellaneous.	

"Here you see we have the expenses for the whole year itemized so that we can easily compare them. The older chil-

dren are interested in this, and if there is something they want very much, they can easily see why it is sometimes necessary to deny them. I think we shall make Edward the family bookkeeper as soon as he is old enough. But from ten years old I mean that each of the children shall have an account book in which to keep his personal receipts, giving and expenditures."

"But suppose you do not pay cash for everything you buy—suppose you run monthly bills?"

"All the more reason why one should keep an account. People who run bills are almost certain to buy more than they would if they bought for cash, and keeping an account would help to offset that, besides leaving no room for mistakes on the part of the dealer. For those whose affairs are intrusted to servants, I should think the account book would be indispensable, as well as for those who are living beyond their means without intending to do so; the account book would help them to find the leakage."

"Then I find that the account book is a convenient reference as to dates, prices, etc. After each article of clothing I put the initial of the member of the family for whom it was bought. I always make a note also of the quantity of the purchase. I can tell when I bought my last gown and how much material was required, how much I paid for my blackberries for canning last summer and what time they have been cheapest each year. I can tell when I put the children into woolen stockings last winter, when the cotton ones were bought in the spring and how many pairs were required for each child during that time. If I have forgotten whether I have paid my monthly C. E. pledge, I can tell by referring to my book. In fact, I find my account book a cyclopedia of useful information."

"You are quite an enthusiast on the subject," observed Margaret, and turning to the fly-leaf she wrote:

"The Family Account Book—A Solution of all Household Perplexities—A Panacea for Every Domestic Ill."

"O, not quite that," said Mrs. Baker, smiling, nevertheless.

A Woman's Generosity

Next to Madame Dreyfus the heroine of the hour is another French woman, Madame Godard. Madame Dreyfus, wishing to be near her husband during his trial, tried to find quarters at Rennes, but every hotel and lodging house refused to give her shelter. Learning this Madame Godard, a wealthy Protestant resident of Rennes, wrote and offered her villa to the unfortunate woman as long as she wished to stay. For this generous act Madame Godard has been made to suffer abuse and persecution of various sorts, and all for a woman who is not even a personal acquaintance. She is befriending Madame Dreyfus, to quote her own words, "not because I hold any definite opinion as to her husband's guilt or innocence, but because she deserves the respect of every human being."

There was a "dramatic discord," says a London paper, in the heavy vote of the House of Lords against the eligibility of women to the new metropolitan borough councils, given on the very day of the opening of the International Council of Women.

Closet and Altar

*Though He was rich, yet for your sakes
He became poor, that ye through His poverty
might be rich.*

From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.—*The Dhammapada.*

Wealth is simply one of the greatest powers which can be intrusted to human hands: a power not, indeed, to be envied, because it seldom makes us happy; but still less to be abdicated or despised; while in these days and in this country it has become a power all the more notable, in that the possessions of a rich man are not represented, as they used to be, by wedges of gold or coffers of jewels, but by masses of men variously employed, over whose bodies and minds the wealth, according to its direction, exercises harmful or helpful influence, and becomes in that alternative mammon either of unrighteousness or of righteousness.—*John Ruskin.*

O, my God! withhold from me the wealth to which tears and sighs and curses cleave. Better none at all than wealth like that.—*Christian Schriver.*

My conscience be my crown,
Contented thoughts my rest;
My heart be happy in itself,
My bliss be in my breast.
Not caring much for gold,
Well-doing be my wealth;
My mind to me an empire be,
And God afford me health!

—*Anon.*

Use temporal things and desire eternal.
—*Thomas à Kempis.*

He who knows wherefore God has given him great possessions, he shall die the death of Lazarus, without leading his life, and rest in the bosom of Abraham, though he never stretched forth his wounds to the dogs nor gathered up the crumbs of the table for his food.—*Sydney Smith.*

To thee we owe our wealth and friends,
And health and safe abode;
Thanks to thy name for meaner things,
But they are not my God.

Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more.

—*Isaac Watts.*

Riches and strength lift up the heart;
but the fear of the Lord is above them both.
—*Jesus, Son of Sirach.*

Search me, my God, and see if love of money holds a place of honor in my soul, or I prefer the riches of the world to thee! Help me to seek thy kingdom first and add thou for my life on earth such gifts as thou shalt choose. Thou knowest that I have need of food and raiment, of shelter for myself and those whom thou hast given me, of work and love, of health and hope. Thou seest I crave the blessings of earth's life—rest after toil, the joy of social greetings and opportunities of help for those I love. Let not gifts conceal the Giver, and when I lack teach me a deeper heart's content in thee. So choose and share my lot and crown my hopes, through Jesus Christ, thy perfect Gift. Amen.

My Steed

BY CHARLES JACOBUS

I have almost a winged steed,
'Tis ever ready at my need.
It goes with me where'er I may,
It stays with me where'er I stay.
It carries me with greatest ease,
And burdens added, what I please.
It speaks of spokes of strongest steel,
That flaw or weakness ne'er reveal.
It tells of wood, the forest's pride,
For safety to me as I ride.
In foul or fair, in storm or shine,
It's all the same, this steed of mine.

Though tireless in a certain sense,
Yet tires it has of excellence.
Imported Para strong and pure,
'Tis this that makes my riding sure.
No matter whether cold or warm,
It suffers not the slightest harm,
And as I oft my wheel bestride,
'Tis almost flying as I ride.

No Arab steed on desert sand,
Or racer swift with jockey hand,
Has ever moved his nimble heels
So fast as has this pair of wheels.
No fleet "Star Pointer" or "Maud S"
Can bring to me such happiness.
Its shining coat I rarely groom.
It needs but little stable room.
A drop of oil, of oats instead,
And it is willing to be sped.
At any hour of day or night,
It's ready for my instant flight.
No harness trappings do I need
Upon my swift revolving steed.
And when I've gained some high hill-top,
To rest and drink, it need not stop.
And then comes what some like the most,
To hold the handle-bar and coast.
So down upon the other side,
As goes the wind, so fast I ride.

Yes, 'tis almost a winged steed,
So great and noiseless is its speed.
For as an eagle leaves its nest
Far up upon the mountain's crest,
And silent cleaves its liquid way
And swift descends upon its prey,
So I, upon my silent wheel,
With swift revolving wings of steel,
O'er hill and dale do make my way,
And all the while it is but play.

Waymarks for Women

The movement towards the organization of an army nurse corps, as a part of the army service, seems likely to meet with success. It certainly is high time that the value of women nurses in war or peace should be officially recognized.

A mandolin club composed of Indian girls furnished entertainment at the recent meeting of the National Education Association. Miss Estelle Reel, United States superintendent of Indian schools, brought them to the convention from a school in Southern California.

The program committee for the biennial meeting of the Federation of Women's Clubs, to be held at Milwaukee next June, is already at work. It is determined that one serious fault of the Denver biennial shall be remedied. Care will be taken to secure for addresses women who have pleasing voices and can be heard beyond the first rows of seats. In making up the list of speakers their elocutionary powers will be an important consideration.

Much comment has been called forth by the fact that three Chicago women have filed with assessors the largest schedules of personal property in Chicago, and by the further statement in the papers that this is not because these women are richer than all Chicago's male millionaires, but because they are more honest, having given a true report of their property. *The Woman's Journal* remarks that "this is a significant commentary on Harry Thurston Peck's assertion that women are

born without the capacity for olive self-devotion."

No wonder the "domestic service problem" assumes large proportions and claims continual attention! A larger number of persons in Massachusetts are engaged in domestic service than in any other occupation, according to tables of statistics in connection with the 1895 Census recently issued from the Bureau of Labor Statistics. These figures show that 651,859 persons, or about twenty-six in every 100 of the population, are thus occupied. This includes, however, it should be said, all housewives—women doing housework without wages—as well as domestic servants.

A pretty story is told of Queen Victoria's hospitality to the American delegates of the recent International Congress of Women. Under the direction of Lady Aberdeen they went to see Windsor Castle, and the Queen was asked to show herself and to receive informally some of the leaders. Then she called her private secretary and said—so the story goes—"I cannot have those ladies who are visiting me return without giving them a cup of tea." "But, your Majesty, they are in the hundreds." "I do not care," said the Queen, "if they are in the thousands. They must all have a cup of tea when they come to see me."

ROASTS

ARE GIVEN A MOST DELICATE
AND APPETIZING RELISH, IF
JUST TOUCHED UP A BIT WITH

**LEA
&
PERRINS'
SAUCE**

THE ORIGINAL & GENUINE WORCESTERSHIRE.

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HAS GIVEN PERFECT SATISFAC-
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A POOR SHADE-ROLLER
AND NEVER ABSENT
FROM A GOOD
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GET
THE GENUINE
HARTSHORN

There's no disagreeable stickiness,
no permeating
scent, no irritation
from Wool Soap
using—it gives the
skin the clean fresh-
ness of a "dip in
purity."

Swift and Company, Makers, Chicago

The Conversation Corner

DEAR CORNERERS: Are you fully aware of the two simple, pleasant methods of getting a "vacation," which are available to those of us who have little time and less money for taking long trips or sojourning away from home? I have recently tried both and wish to recommend them to you. One is the *auto-mobile* conveyance; it is strictly that, for you can move it yourself—your bicycle, of course. You do not need to buy any new apparel, as you would for a regular journey or fashionable resort. The lightest, plainest, fewest clothes make the proper outfit for the wheel, taking some extra garment for the evening air. Strap on your kodak, put your compass in your pocket, set your cyclometer and start bright and early.

I made for the sea—going to the mountains involves rather too much auto-moving of the muscles for July! Thanks to the Road Commissioners and improved public policy in all the towns, there are stretches of "State road" and other betterments all along, more and more every year. As noon approached—I knew it without looking at my cyclometer or chronometer—I observed frequent signs on trees and posts, signed by the "SELECTMEN," informing all tramps that they must work two—perhaps it was three—hours for their rations. I had no time nor disposition to comply with that arrangement, but seeing a guide-board directing to SAUGUS, and remembering that we had a Cornerer correspondent there, I followed that road, found the boy, other visiting readers of our page and—a far better dinner than the Selectmen would have given me for two hours' work!

Besides, I had my two hours for sight-seeing in Saugus. One sight (before leaving the Corner house) was a remarkable collection of ancient coins, beautifully arranged in drawers, some of them dating back to several hundred years before the Christian era, with names of kings and warriors, cities and nations, which perished ages ago, while these little bits of metal made to represent them remain to be our teachers! Then two boys mounted their cycles and showed me three other sights. One was only a site—in a quiet, beautiful spot on the bank of the winding Saugus. A tablet put up by the Lynn Historical Society on the roadside added history to the beauty:

THE FIRST-IRON WORKS. The first successful iron works in the country established here. Foundry erected in 1643. Joseph Jenks built a forge here in 1647 and in 1632 made the dies for the first silver money coined in New England. In 1634, he made the first fire engine in America.

I think the philonumismatist (is there such a word?), whose collection I saw, had one of the pine-tree shillings—how strange that it should get around into his cabinet on the banks of the Saugus! There were clearer relics than that of the first iron foundry in the large mound of *scoria*, which may perhaps be seen in the foreground of the cut; at any rate, the boys got me a nice bit of the slag from the "cinder bank," as they called it.

Then they took me to a great, high

rock on the edge of a wood, which they called "Pulpit Rock," with another tablet to explain it:

APPLETON PULPIT. In September, 1678, from this rock, tradition asserts that, resisting the tyranny of Sir Edmund Andros, Major Samuel Appleton, of Ipswich, spoke to the people, in behalf of those principles which later were embodied in the Declaration of Independence.

We climbed around to the summit and I tried to get a picture of the boys perched on the top of the rock and acting as patriotic orators, but the sun did not favor the attempt. The last site had no tablet, but I am not sure but that it interested me more than the iron foundry or "Pulpit Rock." It was the small, square, old building of one story, called in 1822 "Seminary Hall," for in it Rev. Joseph Emerson kept for a few years, as he had done before in Byfield, Mass., and did afterwards in Wethersfield, Ct., a school for young ladies—to fit them for teachers. He was, no doubt, the father



of higher education for young ladies in this country. I do not know who were his pupils in the Saugus school, but as the people who live there now showed me the plain rooms, connected by folding doors, I thought of Mary Lyon as one of his Byfield pupils, and the influence which through her—as she always acknowledged—came from his teaching to uncounted young women educated at the various "Mt. Holyoke Seminaries" in this country, in Persia, in South Africa and other ends of the earth! (Since writing the above, I learn that Dr. Pearsons, when a young physician in Holyoke, received from Mary Lyon his first impulse towards giving to the cause of education, thus tracing back his many and munificent gifts to American colleges to the good, wise man who taught in the little Saugus "hall"!)

So in this little part of my bicycle ride I took in (besides my dinner at the parsonage) ancient history, colonial history, educational history, missionary history—the first iron, the first silver coin, the first fire engine, the first female seminary—all in one little quiet town, which perhaps some of you never heard of before.

I rode on through Lynn to romantic Nahant that night, with its "Spouting Horn," its ruins of Longfellow's home, its fine residences of rich people, and magnificent ocean views, which poor as well as rich can freely enjoy. The story of my return the next day would have been longer had not an approaching rainstorm made me ride very fast to get to a railroad station—but between showers I did make out to call on one Corner boy!

There was nothing very remarkable about my trip on the other conveyance, and that in fact is why I recommend it, because it can now be taken so easily and so cheaply in the vicinity of all our cities—that is, on the electric cars. I do not mean going to New York or any other long distance, just to see how far one can go and how quickly, as though on a century run, but a trip of a day or two, wherever the trolley connections may take you. I hope Cornerers, old and young, will test the possibilities of this method of making leisurely trips through unfamiliar towns, stopping here and there, for sight-seeing, to call on friends not easily reached by railway route, to get lunch or spend the night at some wayside inn, and I beg our members—"active" or honorary—who try these trips to report where they go, what it costs, how they like it, what they see—sending copies of the latter, if they capture such in their kodak traps!

My recent trip by electric included visits to two fine popular beaches, Hampton and Salisbury. It was inexpensive—for so long a trip; nickels, even if paid once an hour, do not count up very fast! Lunch could have been brought along—but fish chowder is not easily carried in a basket. One can now go the whole length of the South Beach at Hampton, getting off to play in the sand or the water where one likes. A group of children were playing in the water where we sat down, and two or three groups of honorary Cornerers from different places were unexpectedly met.

The leisurely ride through the Hamptons and Seabrooks and Salisbury from one beach to the other was delightful, taking perhaps an hour. Seeing some children out in the surf for an evening dip, I thought it would be a nice picture, when one of them suddenly came rushing up the beach—was he going to stop the proceeding?—O, no, he was a well-known Corner boy! The setting sun gave three shadows in the kodak, but Noble told me of a far more wonderful phenomenon seen there two or three days before, when in a mirage lasting for a full hour the Isles of Shoals could be seen distinctly, raised up in the air and looking like a huge stone fortress, while occasionally beyond this magical reflection the low line of rocks belonging to the real isles could be discerned with a glass. Such a mirage as that is the sight of a lifetime. After another chowder in the Cornerers' cottage close by we rode for three pleasant hours on the open cars—and wished you had all been there, or as many as the car would accommodate!

Mr. Martin

Phases of Religious Experience

VII. REVIVAL*

By Rev. A. E. Dunning

Old sermons are proverbially dry. Here is one preached to the driest audience on record—bones, "very many in the open valley; and lo, they were very dry." The sermon was preached about 2,470 years ago, beside the Euphrates River, to Oriental people. What life is there in it for Americans today? Why has it survived through so many centuries and traveled so far? We shall discover the reason by studying it. It has three divisions:

1. The reign of death [vs. 1-3, 11]. The nation, once the chosen of God, was exiled, scattered, wasted, destroyed. Its people, far from their own land, had completely surrendered hope. Their condition had sunk into a proverb: "Our bones are dried, our hope is lost, we are clean out off." This was the people who once had rested confidently in the promise God made to their father, Abraham, "This land will I give unto your seed, and they shall inherit it forever." What could revive the hope that had perished? Did not the captive Hebrews know that the past could never return—that a great nation had swallowed them up, and that all their institutions had finally passed away?

What hope is there for a dead soul in a living body—for a soul that has so completely ceased to think of God as not even to believe in his existence, and that has come to satisfy its longings with what in purity it would have abhorred, with perishing and perished things which in health it would have avoided? Many a man who once believed in and loved God now recalls what he once called his Christian experience only to laugh at it as a childish delusion. Is there any probability that such men will be living members of the household of faith?

What hope is there for the church whose members have wholly lost confidence in what once they believed; to whom the Bible is no longer the Word of God, to whom sin is no longer the thing which they hate, but only the crudeness of life not yet perfectly developed; who smile at the fear of God which once made them tremble, neglect his worship, no longer are conscious of his condemning or approving presence and doubt their own immortality? Have not the myths and fables they once believed been revealed for what they are in the light of new discoveries of science and greater knowledge?

2. The promise of life [vs. 4-6, 12, 13]. What would bring the dead to life? "Prophecy over these bones." That was the Lord's command. How can a man preach to dry bones? The prophet Ezekiel told how he was made able to do this. He was set down in the midst of the valley that was full of them. The Lord made him pass round and round among them till they haunted his soul and filled his vision—a vast army of corpses lying unburied where they fell, life vanished, flesh gone, bones bleached—very many and very dry. They stood for the prophet's nation—cities ruined, government destroyed, national life extinguished, the land desolate. The prophet must feel the situation before he could prophecy. He must face the question in the presence of God, "Can these bones live?" And if he is a true prophet he will not say no. He will say that God only knows, but God does know.

The first step in every religious revival has always been the command of God to the preacher to call the dry bones to hear the Word of the Lord. None but the man who is himself revived, who has begun to be conscious of the divine voice with power, will obey that summons. None who obeys it will speak in vain. His prayer is typified by many a Bible story whose truth in these days is often doubted, but whose meaning is understood by

those who hear the voice of God. When the feet of the priests, who bore the ark were dipped in the Jordan, the waters withdrew and left the path dry. When all the kings of the Amorites and Canaanites heard that the Lord had dried up the waters from before the children of Israel, "their heart melted, neither was there spirit in them anymore." When on the seventh day, as the men of war compassed Jericho for the seventh time that day, the seven priests blew the seven trumpets of rams' horns and the people shouted, the walls fell down flat. When Gideon and his 300 broke their pitchers, waved their lamps, blew their trumpets and, standing still, cried, "The sword of the Lord and of Gideon," the vast hosts of Midianites ran screaming and fled. Is not the whole Bible the message of God that the power of his Spirit is given to his ministers to overthrow his foes and to raise the dead? John the Baptist crying in the wilderness, "Repent ye," and saying to the spiritually dead Pharisees, "Who warned you to flee from the wrath to come?" Jesus crying in the temple, "If any man thirst, let him come unto me and drink"; the apostles before the rulers of the dead Jewish Church declaring, "We cannot but speak the things which we saw and heard"; Stephen in the council, with his face shining like an angel, so that "they were not able to withstand the wisdom and the Spirit by which he spake"—what are all these but assurances from God that preaching and prayer, patience and faith, with the hand of the Lord on the preacher, can make dry bones live, give life and light and joy and power to souls dead in trespasses and sins? No lost soul, no indifferent community, hopeless in poverty or sunk in pleasure, is beyond the reach of the gospel.

3. The promise realized [vs. 7-10, 14]. The preacher did his part of the work. "I prophesied as I was commanded," he said. The prophet delivers the Lord's message, not his own. The first result was reorganization. "The bones came together," "the flesh came up and skin covered them above"; but they were still dead bodies. The prophet persisted in proclaiming the word of the Lord—"I am causing breath to enter into you, and ye shall live"; and in time the dry bones stood up as living men, "an exceeding great army." Ezekiel knew what the vision meant, and he told the captive people the promise of the Lord: "I will put my Spirit in you, and ye shall live, and I will place you in your own land."

That promise not many years later cheered the returning multitude in their march across the desert, and put heart into them as they built again and dedicated the temple and as the walls of their holy city once more rose to protect it. Out of the dry bones sprang the Jewish nation and Jesus Christ, the Redeemer of the world.

The prophet's vision is a message from God to us. O, that every preacher and teacher of the Word of the Lord may understand it. Is it said that the age of revivals is past, and that our knowledge of God and of the moral development of mankind has so increased that we cannot expect hereafter profound religious excitement, repentance for sin, confession and the consecration of multitudes to God? Do men point to growing indifference for the Lord's Day, his house and his Word, and affirm that the time has gone by when heavenly things can absorb the attention of men? Such things were confidently said ages ago. Can we believe that human nature has changed so much in this generation that the deepest experiences in human history will not be repeated? Religious revivals will come, more potent and far-reaching than any yet known. Let us compass the dry bones till we are oppressed by the vision of death. Let us prophesy to them as the Lord has commanded. Let

us pray without ceasing to the Spirit to breathe on these slain that they may live. The work of reviving the soul's life is divine. That power cannot be exhausted. The host in the valley will become a great army in their own land. I am as sure of this as I am that God lives. That army of living, eager, triumphant followers of Christ will know that the Lord hath spoken it and performed it.

The Church Prayer Meeting

Topic, Aug. 6-12. How Far May We Judge Each Other? Matt. 7: 1-5; 1 Cor. 4: 1-5; 2 Tim. 4: 1-5.

Can we help forming such judgments? When may we express them? Distinction between right and wrong judgments.

[See prayer meeting editorial, page 139.]

Missionary Topic: Our Infant Churches at Home and Abroad. John 12: 20-28; Acts 8: 1-8.

[See editorial comment in issue of July 27.]

The forward movement has become a phrase in all denominations to describe, not only advance in foreign missions, but gains in church membership, raising twentieth century funds and many other things. In some cases the real matter seems to be more one of noise than of movement. Talk is cheap. We remember once when a volume of sermons was being printed the proof came back with the text of one sermon reading, "Let it be that when thou hearest the sound of a gong in the tops of the mulberry trees, that then thou shalt bestir thyself." The printer, being expostulated with for not following copy, said that he could not find in any dictionary the name of any musical instrument called a *going*. It seems to us that in much of the talk about the forward movement we hear the sound of a gong, but not of a going.

Vitality

Many children while appearing strong and rugged really have little vitality. Other things being equal the child with the most vitality is bound to have less sickness, and what sickness there is will be of a mild character. Mellin's Food gives vitality; it nourishes every part of the body and furnishes material for proper growth and development and this results in vitality and vigor.

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children are strong and rugged, they have a large amount of vitality and are in a condition to, and do, resist disease better than those fed on starchy and improper foods. Mothers should remember this when selecting a food for their baby.

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* The Sunday School Lesson for Aug. 13. Text, Ezek. 37: 1-14.

LITERATURE

BOOK REVIEWS

JUSTIN MCCARTHY'S REMINISCENCES

Of all the volumes of this character which recently have been written, we recall none which on the whole surpass these by Justin McCarthy. Himself a literary man of distinction, but also a practical politician, he has enjoyed for many years the acquaintance of a very wide and diversified circle of men and women worth knowing in England and elsewhere, and in these two volumes he has set down many of his recollections most agreeably. It has fallen to few to know well men and women of so many different types and characteristics, and to know representatives of so many different nationalities. One is struck, while reading, by the apparent fact that all Mr. McCarthy's friends are numbered among the excellent of the earth. His genial kindness rarely takes notice of whatever is unpleasant in their characters or histories, and where this cannot fairly be avoided, it is handled in the most reluctant and charitable temper and with lavish mention of the undeniable virtues of the person involved. This makes pleasant reading, although it perhaps lessens somewhat the value of Mr. McCarthy's estimates for the forming of judgment.

Among the leading persons mentioned, who of course are chiefly taken from the English history of the last half century, are Matthew Arnold, John Bright, John Stuart Mill, William Black, Louis Blanc, General Boulanger, Charles Bradlaugh, Lord Brougham, Browning, Carlyle, Cobden, Charlotte Cushman, Dickens, Disraeli, Fechter, Professor Freeman, Froude, Garibaldi, George Eliot, Gladstone, Lord Grenville, Sir William Harcourt, Frederick Harrison, Tom Hughes, Huxley, Charles Kingsley, Cardinal Manning, George Meredith, Prince Napoleon, Palmerston, Parnell, Charles Reade, Lord Rosebery, Earl Russell, Herbert Spencer, Dean Stanley, Tennyson, Thackeray, Trollope and Edmund Yates; and on our side of the ocean he knew and met Beecher, Bryant, Curtis, Depew, Emerson, Cyrus W. Field, Grant, Greeley, Edward Everett Hale, Higginson, Holmes, Jefferson, Longfellow, Lowell, Phillips, George Ripley, Charles Sumner, Moses Colt Tyler, Andrew D. White, Brigham Young and others.

We mention these names in order to show the unusual range of the author's acquaintance. His characterization of these different individuals and his descriptions of his acquaintance with them all give to his volume a charm which only can be fully appreciated by those who read it. He throws a great deal of light on the Irish conflict in the British Parliament and on the personality and influence of the different leaders of the Irish party, but, although he is a man of strong convictions, there is nothing polemic in these pages. They are devoted purely to entertaining, graphic and picturesque reminiscences. The volumes ought to be lasting favorites for they are first-class examples of work in their line. [Harper & Bros. \$4.50.]

RELIGIOUS

Rev. W. H. M. Aiken has been known for many years as an active evangelical Christian worker in the English Established Church, and a volume of his reminiscences and experiences was published some time ago called *The Romance of Christian Work and Experience* [E. P. Dutton & Co. \$2.00]. A new edition of it is out. It is somewhat loosely written and miscellaneous, but is a devout and stimulating record and it will appeal strongly to the feelings of many readers. It consists largely of anecdotes and incidents. A portrait of the author serves as a frontispiece.—Mr. S. M. Sayford is an expert in Y. M. C. A. labors of all sorts, and his volume *Personal Work* [International Committee on Y. M. C. A. 75 cents] is based upon experience and observa-

tion. It contains many valuable suggestions for Christian effort.

The Land of Israel [F. H. Revell Co. \$1.50] is a text-book on the physical and historical geography of the Holy Land, by Rev. R. L. Stewart. It imparts the results of recent researches, is well supplied with maps, tables and illustrations, and will serve admirably as an aid to the understanding of the Bible and of other books which relate to the life and character of the Biblical countries and people.—Rev. Donald MacDougall is the author of *The Conversion of the Maoris* [Westminster Press. \$1.25], which is an interesting addition to missionary literature. In some respects the Maoris were among the most unpromising of heathen peoples and the triumph of Christianity among them has been conspicuous.

There is consolation in such a book as *The Problem of Human Suffering* [F. H. Revell Co. \$1.00] by V. C. Harrington. He considers the problem and its solution, finding balm in Christianity for all distress and grief, and we commend the book to the burdened and heavy laden. If it does not relieve them entirely, it will suggest some comforting thoughts.—A number of talks upon our Lord and our obligations to him are grouped in a little volume, *Remember Jesus Christ* [F. H. Revell Co. 75 cents], by R. E. Speer. They are wholesome and uplifting.

Helps to Godly Living [E. P. Dutton & Co. \$1.25], containing devotional extracts from the writings of the Archbishop of Canterbury, Dr. Frederick Temple, edited by Rev. J. H. Burn, is printed in too fine type, but it is clear and the contents are well selected and of high intellectual and spiritual excellence. The book deserves to be popular.—*Sunday Evening Talks to Yale Undergraduates* is a little paper containing eight addresses delivered before Yale students in Dwight Hall during the past year, by Rev. Messrs. Jefferson, Curtin, Mackenzie, Watson and Herriek and Professors Perrin and G. A. Smith, and D. L. Moody.

BIOGRAPHICAL

Hon. James Forbes has edited *Lady Louisa Stuart's Selections from Her Manuscripts* [Harper & Bros. \$2.00]. She was the youngest daughter of the third Earl of Bute, prime minister at the beginning of George III.'s reign. She lived from 1757 to 1831, and was a keen observer and a vivacious narrator. Of course her acquaintance with high English society was familiar, and she describes people with amusing, but not unkind, frankness, which is accounted for in part by the fact that she did not expect her manuscript ever to see the light. At that time it was considered almost scandalous for a lady to write for publication. Her papers as collected here are entertaining and do not constitute a connected narrative at all, but simply throw light upon the personal and internal history of one or two families. There is a sketch of John, Duke of Argyle, in her early days, and one of the articles relates to his married life. And there are extracts from her correspondence with Walter Scott, Lady Montague and Lady Lockhart. Two of her poems, the *Fairies' Frolic* and the *Diamond Robe*, are included, with notes. It is a more readable book than one would expect from its somewhat miscellaneous character.

The Life and Remains of Rev. B. H. Quick [Macmillan Co. \$1.50], edited by F. Storr, describes the history and work of one of England's most conspicuous and useful educators. It is probable that very few Americans, except educational specialists, ever have heard of him, but this account of him represents him so attractively, both as a man and an educator, that it ought not to lack readers, although of course it is the educational world especially in which his admirers will be found. Mr. Quick's peculiar professional characteristic appears to have been simply this—that he was above hobbies, and even above theories, in the sense of partisan adherence, and

sought to learn and to do simply that which was best. It is rarely that attempts at impartial and consistent loyalty to the highest of ideals are maintained so successfully and receives such general recognition. American educators will be struck afresh by the differences between the English system and the American as they read this book, but the underlying principles of course are similar. The biographer, who has been a long time about his work, has done it well, and one gets a vivid and agreeable impression of his subject. Mr. Quick was a man to know whom meant a great deal, and one comes close enough to him in these pages to understand him in a considerable measure.

STORIES

Mr. W. H. Mallock has again demonstrated his right to a foremost place among modern novelists. His new book, *Triatram Lucy, or the Individualist* [Macmillan Co. \$1.50] is a keen, spirited study of certain characteristics and tendencies in English society. Although it never rises quite to the highest level in its analysis of character or in the interplay of motive and action, it is ordinarily very admirable. But it is weak in that the author has not always known where to stop in his caricaturing, for it is caricaturing which he has done in drawing some of the characters. It is delicate, graceful and even dainty work, but it is hardly serious, or, if it be, it is much overdrawn. It is apparent that many leading characters are based upon prominent English personages. We have seen all of them identified recently and with considerable appearance of probability. But, whether such guesses are correct or not, evidently most of the characters are studies from life. The purpose of the book is to ridicule gently the ambitious efforts of certain social reformers to lift the masses and to satirize the foibles and follies of the reformers, and the inherent difficulties in elevating the dead weight of the public are set forth with shrewdness and humor. The book is thoroughly readable, albeit very long, and in some respects is an uncommonly acute piece of work. But it has its lapses. For instance, if Mrs. Norham be a study of Mrs. Humphry Ward, as is asserted, it is incredible that such a thorough pretender as Squeeloh, the poet, should have made so favorable an impression upon her.

Charles Dudley Warner has described the love affair of a young literary lawyer in New York with the daughter of a millionaire in his latest story, *That Fortune* [Harper & Bros. \$1.50], which is a sequel, in a sense, to his recent stories, *A Little Journey in the World* and *A Golden House*. Its most striking feature is the peculiar education given the heroine, who is caused to grow up without ever being left alone, being constantly under some one's supervision, and being kept out of the world until, fortunately, she had passed beyond the power of worldliness to fascinate her. The story is simple, vigorous, well told, and illustrates the fact that genuine nobility of character may exist and be powerful even in the most frivolous and sordid social circles.

Agatha Webb [G. P. Putnam's Sons. \$1.25] is the latest story of crime and its detection from the pen of Anna Katherine Green (Mrs. Rholfs). It is a fine illustration of her power of mystifying the reader and transferring suspicion from person to person until the time to reveal the inmost mystery of the plot has arrived. It is by no means probable, however, nor is it even specially interesting, except in the single particular that it does mystify one for a time.

Miss Cayley's Adventures [G. P. Putnam's Sons. \$1.50] is by Grant Allen and is a series of serio-comic sketches. The experiences are set forth of a young girl who sets out with twopenny to support herself and go round the world. Her success is not only attained, but in a manner which is well worth reading about. Some of the chapters, if not all, have been published in a magazine. The book is

illustrated freely and well and will be interesting reading for summer travel.

Fettered [F. T. Neely. 50 cents] is a melodramatic novel by Frances C. Sparhawk, and it exhibits the capacity for the construction of a plot which keeps the reader shrouded in mystery till the end, and the outcome, which is utterly improbable, appears to be the only possible outcome in such a case. It is not exactly a poor piece of work, but it is far from first-rate. The author can do much better.

John Strange Winter has written a new book, *Heart and Sword* [J. B. Lippincott Co. \$1.00], a story of the hasty marriage and unsympathetic career of a soldier and an actress. It is a lesson against marrying in haste, and it contains a good deal of skillful character drawing. It is not without interest, in spite of its painful outcome.

When Grandmamma Was New [Lothrop Pub. Co. \$1.25], by Marion Harland, tells the story of a Virginia childhood vividly for the boys and girls. The book is illustrated, and will keep attention closely fixed from cover to cover.—Seven short stories, bright, breezy, amusing and excellently written, form Mrs. Barton Harrison's new book, *The Carcellini Emerald and Other Stories* [H. S. Stone & Co. \$1.50]. You will like it during your vacation.

MISCELLANEOUS

Pres. D. S. Jordan has grouped in his volume, *Imperial Democracy* [D. Appleton & Co. \$1.50], eight addresses bearing upon the policy of the United States and its results, especially in the war with Spain. The author evidently is an anti-expansionist, with very energetic convictions, and his addresses take up, in one or another form, the arguments against expansion and annexation. The addresses embody some of the best thought and most timely, earnest utterances on that side of the question. The last, especially, attempts to show the identity of the arguments in favor of slavery with those in favor of imperial democracy, or the control of nation by nation.

The Penalties of Taste and Other Essays [H. S. Stone & Co.] contains six papers, by Norman Bridge, in which considerable shrewdness of observation and reflection are illustrated in the analyzing of the causes of certain types of human conduct, and in offering suggestions appropriate to different occasions. Among his other subjects are Bashfulness, The Nerves of the Modern Child and Some Lessons of Heredity, and the reader is impressed by the strong sense which these pages embody. Moreover, they are phrased in agreeable and impressive English, although the author's style is remarkably simple and direct.

How to Swim [G. P. Putnam's Sons. \$1.00], by Capt. Davis Dalton, the champion long-distance swimmer of the world and chief inspector of the United States Volunteer Life Saving Corps, is an excellent little manual, in which the theory and practice of swimming are described with lucidity and some fullness. It is the work of an expert, and it almost makes the reader feel that he can become an expert himself. On the whole, it is the best manual on the subject of which we are aware.

Another book on *Alaska* [G. P. Putnam's Sons. \$2.50] is that by Miner Bruce, a second edition of which is out, revised and enlarged. It describes the history, topography, climate, resources, population, animals, etc., with special chapters on the Klondike, Yukon, the Gold Fields, etc. It is well illustrated, supplied with maps and takes a good place among the authoritative books on its subject.

What Women Can Earn [F. A. Stokes Co. \$1.50], by Grace H. Dodge, Mary E. Wilkins, Mrs. Sangster and others, is a book of practical fact and suggestion bearing upon the general subject of employment and remuneration of women. It will be found very interesting

by everybody, and of special value to all making a practical study of its subject.

Our Insect Friends and Foes [G. P. Putnam's Sons. \$1.75], by Belle C. Cragin, is the subject of a little book which is at once scientific and practical. It is comprehensive and serviceable, especially for collectors, and is a treasury of fact and information in small compass. It is finely illustrated.

Milton's *Cognus, Lycidas and Other Poems*, George Elliot's *Silas Marner* and Byron's *Child Harold* are three more issues in Macmillan's Pocket English Classics [Each 25 cents]. These are tastefully printed and bound.—The numbers of *Littell's Living Age* for April, May and June, 1899, are out in the usual tasteful and substantial form.

MORE JULY MAGAZINES

The July *American Journal of Theology* [University of Chicago Press] is learned and profound. Its three principal articles are by Prof. Friedrich Loofs, Prof. G. F. Genung and Karl Budde. Dr. Loofs asks if the Gospel of the Reformation Has Become Antiquated, and replies in the negative, urging, however, that it be disburdened of obsolete tradition and dogma; Prof. G. F. Genung's theme is Personality from the Monistic Point of View, and he defines the personality of God, so far as we can predicate it and that of man, and discusses the problem of redemption, which Christ solved by objectifying the divine love. Mr. Budde's contribution is on The So-Called "Ebed-Yahweh Songs" and the Meaning of the Term "Servant of Yahweh" in Isa. 40-55. It is a protest, emphatic and well argued, against Duhm's theory of the insertion and revision of certain passages. The department of Critical and Historical Notes has articles by three foreign and one native author, The Edict of Tolerance of Louis XVI. (1787) and Its American Promoters being of special interest. The book reviews are as able as usual.

We do not know why the literary magazines are so much later than most of the others in arriving, but it is a fact that they are. *The Critic* improves from month to month. The *Lounger's* Department is rich in news and entertainment. The third article on Thackeray's Contributions to *Punch* is quite as entertaining as its predecessors, and Messrs. Spielmann and Dixon furnish a conflicting correspondence on the subject. John White Alexander, the artist, and Edwin Noyes Westcott, the author of *David Harum*, have descriptive articles. There is an entertaining article about the chances of new writers. In all the departments *The Critic* is thoroughly alive and charming.

The Bookman [Dodd, Mead & Co.] also is a fascinating and rewarding publication, which we have learned to look for with increasing eagerness. Its portraits of men and women about whom the literary world is talking are always excellent, and its literary intelligence is unsurpassed in fullness and accuracy. This number has a second paper on Thomas Hardy's country vividly illustrated, one on Edward Markham and one on Francisque Sarcey.

Literature puts in its appearance once a week with gratifying elevation and variety of literary contents, and with a considerable measure of interest. It aims to meet the desires of the higher grade of literary mind, and in its own field it is doing fine work.

The Writer continues to give practical suggestions to literary workers and general literary information in a serviceable and acceptable form.

Among the contributors to *Book Culture* are J. T. Trowbridge, Arlo Bates, Oscar Fay Adams, J. Jeffrey Roche and Mr. H. L. Koopman. It is a choice little publication, which appeals strongly to the unconventional literary public, but is not without attractions for all readers.

The Puritan (English) describes, for one thing, the success of a Christian daily newspaper in Australia, which we trust will be re-

peated elsewhere. Rev. C. M. Sheldon contributes a story, and the series of Letters to Leaders is represented by one to The Archbishop of Canterbury, full of plain speaking. The future prospects of foreign missions also are discussed and a large variety of interesting topics are touched upon. The magazine is diversified and readable throughout.

NOTES

—Dr. Munger's life of Horace Bushnell is almost ready for sale.

—The Macmillan Co. received orders by a single mail the other day for 4,000 copies of Richard Carvel. It has reached its fifth edition already.

—The Harpers have just published an English translation of Capt. Alfred Dreyfus's letters to his wife during the first four years of his imprisonment.

—Now it is the Robert Louis Stevenson enthusiasm which is waning, and there are signs even that the Kipling furor has reached its climax and begun to wane.

—The Boston Museum of Fine Arts has secured one of the famous Marlborough cameos. At the recent sale they brought over \$178,000, but this was less by at least \$2,000 than they cost the duke.

—Ruskin's autobiography probably never will be completed, but those who have the incomplete third volume will be able to make up that volume. The publisher, George Allen, is preparing for this purpose a new edition of *Dilecta*, notes supplementary to the autobiography, and some unpublished material by Ruskin will be added.

—Professor Zahm's new volume, *Evolution and Dogma*, is regarded by learned men as one of the ablest ever written on its theme. But the Roman Catholic authorities have disapproved of it so that the eminent author has ordered its withdrawal from sale. What is the use of a church that cannot stand freedom of thought and discussion?

BOOKS OF THE WEEK

- Ginn & Co. Boston.
TARBELL'S LESSONS IN LANGUAGE AND GRAMMAR. Book I. pp. 148. 50 cents.
Connecticut New Church Association. New Haven.
THE WORD AND ITS INSPIRATION. By Rev. E. D. Rendell. Vol. I. pp. 376. \$1.00.
G. P. Putnam's Sons. New York.
CHINA. By Robert K. Douglas. pp. 456. \$1.50.
ROSALBA. By Olive P. Rayner. pp. 396. \$1.00.
D. Appleton & Co. New York.
SNOW ON THE HEADLIGHT. By Cy Warman. pp. 249. \$1.25.
OUR NAVY IN TIME OF WAR (1891-1898). By Franklin Matthews. pp. 275. 75 cents.
Macmillan Co. New York.
THE PHYSICAL NATURE OF THE CHILD AND HOW TO STUDY IT. By Stuart H. Rowe, Ph. D. pp. 207. \$1.00.
Thomas Nelson & Sons. New York.
THE GOLDEN PICTURE BOOK. pp. 288. \$1.75.
Harper & Bros. New York.
THE LETTERS OF CAPTAIN DREYFUS TO HIS WIFE. Translated by L. G. Moreau. pp. 234. \$1.00.
William Briggs. Toronto, Can.
HAPPY. By Melville A. Shaver. pp. 142.
Beds Publishing Co. Bedford, Eng.
JOHN HOWARD, A LECTURE. By Rev. H. H. Scullard. pp. 77.
Wall Street Daily Investigator. New York.
THE WAR FOR THE UNION. Prefaced by Song of America and Columbus. By Kinahan Cornwallis. pp. 341.

PAPER COVERS

- Cassell & Co. New York.
LAYS OF ANCIENT ROME. By T. B. Macaulay. pp. 192. 10 cents.
C. H. Kerr Co. Chicago.
REALISM IN LITERATURE AND ART. By Clarence S. Darrow. pp. 27. 5 cents.
Alumni Association. Princeton.
NECROLOGICAL REPORT. May, 1899.
Thomas Whittaker. New York.
CHRISTIAN SCIENCE. By Rev. William Short. pp. 63. 25 cents.

MAGAZINES

- July. AMERICAN JOURNAL OF SOCIOLOGY.—A. M. E. CHURCH REVIEW.—MUSIC.—TRAVEL.—AMERICAN JOURNAL OF THEOLOGY.—NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.—FORTNIGHTLY.
August. COSMOPOLITAN.—PALL MALL.—ATLANTIC.—INTERNATIONAL.—ST. NICHOLAS.—APPLETON'S POPULAR SCIENCE.—SCHIRMER'S.

In and Around New York

Orthodox Penance

Fifty-four Presbyterian ministers will go to Northfield this week to do orthodox penance and all at the expense of a Presbyterian layman who has agreed to pay all the expenses of all ministers of his denomination in this city who will go to hear F. B. Meyer and G. Campbell Morgan. Most of these ministers started last Monday and the others will follow on different days during the week. The list includes two trustees and two professors of Union Theological Seminary. These ministers will be quartered in Weston Hall, one of the large dormitories of the young ladies' seminary, which will be confined to members of New York Presbytery. The sincerity of this group of ministers is questioned by some. The list includes many who are not in sympathy with Northfield teaching and others who are proud to be classed among the higher critics. In order to effect this reform presbytery itself resolved to cease wrangling and go to praying. Accordingly several all-day prayer meetings were arranged, the result of which was a much clearer ecclesiastical atmosphere. One step having been taken, another easily followed. The suggestion was made and readily accepted that the whole presbytery go to Northfield. Fifty-four of the sixty-five ministers are there.

Refreshing

"Thus saith the Lord" was the general theme of Mr. Moody's two recent sermons preached in this city. Fully 6,000 persons listened to him Friday evening in the Broadway tent and 2,000 or as many as Pilgrim Congregational Church in Brooklyn could hold heard his thrilling words last Sunday. It was a treat to listen to his positive words about salvation. He said that "Thus saith the Lord" was enough for him and he didn't care for volumes that might be written on theology. "What did the Lord say? 'The wages of sin is death, but the gift of God is eternal life.' You have got to make up your mind to reject this and you have got to make up your mind to accept it. Which are you going to do?" This was the plea that Mr. Moody thundered out in his usual vigor. When asked last Friday about the general religious conditions he said: "People are sick and tired of controversies. That's what has killed the Presbyterian Church. The people want the gospel and ministers are anxious to give it to them. Would that all of them were as anxious as the members of the New York Presbytery who are going to Northfield next week."

Four Denominations at Church Extension

The Baptist City Mission Society has just decided to start four new churches in the Bronx Borough this fall. It is estimated that at the present rate there will be over 1,000,000 people in that single borough within fifteen years. This makes the fourth denomination which has decided to carry on an aggressive campaign in church extension this fall. The Jews are to start several missions in the congested Hebrew quarters. The Disciples have four missions in view, two in the down-town and one in the up-town districts. Dr. Kent, leader of Congregational extension in Brooklyn, has many plans for the fall. The new Martense Church is growing and a great deal of enthusiasm is displayed with a view to the erection of a new church. The building which has been used was a temporary affair furnished by the real estate agents. The Flatbush work is progressing and preaching services will be held in a hall during August. Funds are being collected for a new edifice and it is expected that sufficient money will be raised by September to start work.

All for Dewey

Preparations for the reception to be given Admiral Dewey are in constant progress. The committee in charge of the reception meets several times each week. It has been

decided to have the admiral visit Grant's tomb, passing between two lines of military and naval organizations extending from the battery to the tomb, a distance of eight miles. The *Journal* is collecting dimes to be melted into a loving cup and presented by the paper in behalf of the many contributors. The *Brooklyn Eagle's* token is by far the best and most useful. Through its columns enough money has been raised to provide a home for the admiral in Washington. Bunting manufacturers are working night and day to fill orders for the grand reception. It will be an event of a century and one that no one will care to miss when the hero of Manila steps ashore after he leaves the quarantine station. Excursion steamers in this vicinity have all been engaged for the eventful day and all the railroads are planning excursions to this city.

CAMP.

Negroes Making Headway

AS SHOWN AT THE CONFERENCE AT HAMPTON, VA., JULY 19-21

Were the Negro content to remain among the "dependent classes," no hope could be entertained of solving the alarming race problem of the South. The recent Hampton Negro Conference shows him rising into self-consciousness and imbued with the spirit of self-help. This conference, composed of teachers, lawyers, physicians, clergymen, Government officials and business men to the number of 500, was distinguished by its employment of scientific methods of investigation, by honesty in seeking the truth, by bravery in facing unpleasant facts and by actual heroism in its pledges to lift the unfortunates of the race, bowed down by ignorance and immorality.

The facts presented were sufficiently dark. With a death rate in cities far in excess of the birth rate and tuberculous diseases alarmingly prevalent, the very existence of the race seems menaced. Economically the Negro is the slave of the lien system in the country and is the unskilled laborer of the cities. He is shut out from the advantages of labor organizations, sometimes by the color line, but far oftener by his own lack of initiative. Short terms of school, impractical courses of study and neglectful parents leave him unfit to cope with educated working men. Juvenile offenders are herded with hardened criminals and released to swell the list of crimes. An illiterate ministry too often fails to inculcate the ethics of daily life.

In contrast with this dark picture, the conference reports deal with the organized efforts of the past year to overcome these conditions. In Virginia, for instance, in half a dozen counties 5,000 acres have been added to the acreage owned by colored people. One devoted missionary alone has succeeded, through personal agitation, in transferring 1,000 acres to the ownership of Negroes. Building and loan associations and various business enterprises have been multiplied. An interesting development is the union of public and private effort in lengthening the school term.

In many cases where private beneficence has furnished a building and funds to carry on a school for four months, the public school officials have added all their available resources and made it a public school for eight months. The colored people themselves, in their poverty, have contributed in many districts sufficient to carry on the public school one or two months longer. Through the generosity of Mr. C. P. Huntington of New York, who has already contributed over a million dollars to the furtherance of industrial education among Negroes, an industrial school has been founded near Richmond for the training of juvenile law-breakers. Grateful acknowledgment was made of the work of Negro musicians and authors, chief among whom were mentioned Dunbar and Will H. Cook.

A definite campaign was mapped out for the ensuing year, including the inauguration of

business enterprises, of labor organizations and of neighborhood clubs, with instruction in sanitation, hygiene, cooking, sewing and manual training. It also includes the gathering of data throwing light upon the needs and conditions of the Negro.

The conference closed with a dramatic incident—the appeal of one of the most prominent white clergymen of the South, a representative of the old aristocracy, for recognition of the real friendship existing between the races. The generous response of the conference augurs well for racial adjustment.

J. E. D.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 13-19. A Service of Promises. John 14: 1-14.

It is easy to generalize on this subject and to exhort others to rest upon the promises, but the best results are gained in a meeting devoted to this theme when it is made concrete and practical. Why not vary the usual order by some such program as the following, of which due notice could be given, or which could be carried out without much preparation provided those present are sufficiently familiar with the Scriptures? Yet the outcome will be much more satisfactory if those who participate are prepared to help work out a given plan.

Take first the promises in Scripture which have found fulfillment in personal experience. Who of us can testify to an actual realization of a promise on which we have relied? Has, for instance, the verse, "I will never leave thee nor forsake thee," or, "My God shall supply every need of yours," meant anything to us? If so, let us state, with becoming modesty, under what circumstances this word of God was fulfilled. Let us take the subject out of Bible times and treat it as though the promises were made to us nineteenth-century people amid modern conditions. Range through the Bible until you find some promise that has been verified to your own heart, and let the rest of us have the benefit of your own Christian experience.

There are other promises which have perplexed us. Let us speak freely of this class. A college chum of mine was puzzled by the promise, "To him that hath shall be given and from him that hath not shall be taken away even that which he hath." He could never make it seem reasonable or right. Doubtless there are other promises which on their face appear to be unlikely to be fulfilled—either the conditions are too drastic or they do not seem to apply to the life of today. If any word of the Lord is thus troubling us, let us ask our brethren what they make of it. Perhaps after their explanation it will not seem so much of a stumbling stone.

Yet perhaps more important is it to study the Scripture with a view to finding the promises that we desire to have fulfilled in our own life. Which of God's many rich promises would you prefer to have fulfilled today or tomorrow in your case? Are you really anxious to be filled with the Holy Spirit? There are countless promises of that enrichment, but are we sure that we want the gift? "Where I am there shall also my servant be," said Jesus. But do we want to go where Jesus is by his Spirit today—in the hard and earnest work of the kingdom of God, in the abode of poverty and by couches of pain? It would be a wonderful revelation of character if every one should unreservedly bear witness at this meeting to the promise in the Bible which he most desired to have fulfilled in his own life.

In the morning of life, work in the mid-day, give counsel; in the evening, pray.—Greek Proverb.

A New Hampshire Broadside

Consulting Editors: Rev. S. L. Gerould, Hollis; Rev. O. E. Street, Exeter; Rev. E. B. Burrows, Penacook and Rev. W. F. Cooley, Littleton

A Pioneer Church

BY WILLIAM FORBES COOLEY

At Plymouth, where long ago Indians waged ineffectual battle with raiding colonists, where Hawthorne died and Daniel Webster made his first plea, is the oldest church in the State north and west of Boscawen. Another Webster, a distant relative of the statesman, was one of its first deacons. Immediately upon the successful termination of the French and Indian War in 1764, attracted by the rich intervals at the confluence of Baker's River and the Pemigewasset, a band of pioneers left the southern part of the State—chiefly Hollis—and migrated northward along the trail of the Franconia pass. As they journeyed they carried their church with them, this having been organized in Hollis some months before it was actually established in Plymouth. The first sermon was preached on the site of the Pemigewasset House—well known to summer tourists—before the pioneers had been a month in their new homes. The two edifices used in the first seventy years belong to the town, which for more than a generation also supported the church. The first structure was of logs mortared with clay, and was well filled by a barefooted congregation in homespun. After a score of years, to make way for a better frame building, it was surreptitiously disposed of by the simple process of setting it a-fire. The second house of worship was furnished with a lofty, formidable looking pulpit, suggesting a redoubt for theological battles, a sounding-board, a raised platform for the deacons and square pews, in which the children sat with their backs to the preacher, or after standing wearily through prayer-time, dropped their hinged seats with resounding clatter. In 1836 the church erected the sanctuary of its own which, with many improvements, is still in use and a picture of which is here presented.

Plymouth has been favored with pastorates of good length—only eleven in 135 years—and ministers of intellectual and spiritual strength. It has seen much devoted service and many fruitful revivals. For thirty-three years Rev. Nathan Ward, the preacher of the first sermon in the wilderness of what is now the large county of Grafton, was its minister—a man of force and dignity, practical wisdom and piety, albeit not of liberal education. For many years his son was pastor likewise, earning for himself the title of "Father Ward," though this family succession did not occur until another had come between. His great-grandson is the distinguished Orientalist and editor, Rev. William Hayes Ward of *The Independent*, besides whom five others of his descendants have become ministers and one a medical missionary. At the opening of the century Rev. Drury Fairbank, afterward long pastor of the church at Littleton, served the church for eighteen years. From 1839 to 1844 Rev. George Punchard, since better known as secretary of the American Tract Society and a writer on Congregationalism, labored faithfully and successfully,

as the membership roll still testifies. In 1845 Rev. William Reed Jewett was installed, who remained seventeen years. His nephew and adopted son, Pres. William Jewett Tucker, D. D., grew to manhood under the care of this church, and is still much in evidence in the State. Rev. Henry A. Hazen, D. D., became pastor in 1863. After five years of work he was called to the service of the Congregational body as a whole, whose Year-Book is still in his charge. The successful four years' pastorate of Dr. Cyrus Richardson of Nashua followed. The present pastor, Rev. Frank G. Clark, was installed in 1890. Among others who have gone forth from the church have been Rev. Samuel R. Hall, the founder of normal school work in New Eng-

has had varying fortunes through the years, seasons of depression as well as uplift. There are indications now, however, that the flood is setting in once more. In addition to its regular parish activities, the presence of the State Normal School in the town, which has already proved a help intellectually and spiritually, creates a responsibility and an opportunity through which the influence of the church is reaching out farther and farther.

A Word to Vacationists

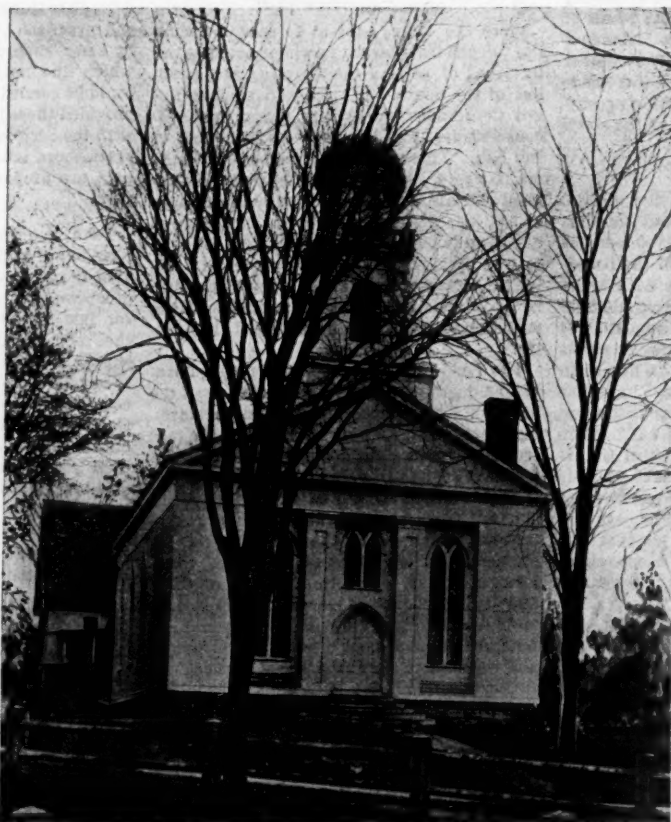
BY A COUNTRY PASTOR

A Maine correspondent gave in *The Congregationalist*, July 13, the result of quite a detailed inquiry as to the mode of spending their vacations by the large number of health and pleasure seekers who annually resort to the restful shades of the State. I have no means of securing statistical information upon that interesting question, but think it safe to affirm that much the largest number of our visitors in New Hampshire are churchgoers when at home. We do not attract the sportsmen, as does our more extensive neighbor, and there is not the lack of opportunity that encourages those who resort to the wilderness for their recreation to forget when Sunday comes and other seasons and occasions for religious privileges.

But our vacationists are altogether human and the influences that commonly govern in such cases are the ones that doubtless govern them. A minority of greater or less extent are faithful always and everywhere. Their natural desire to participate in services of worship is heightened by the knowledge that as is the case ordinarily in the watering place resorts their testimony in the way of fidelity will be especially useful and appreciated. In many cases the church privileges at or near the summering places are altogether primitive. Sometimes there is no recog-

nition of the presence of visitors during or before or after the services. The prayer meeting is likely to be uninteresting. Hence the temptation, for it is a temptation too often, to ignore the near-by service on the score of needed rest is likely to be felt.

One or two cases have recently come under my observation that illustrate what the summer visitor may do and be. A clergyman summering within our town was at the morning service and the Sunday school with his three little children—a delight to any eye. He was ready with a word of helpful comment when opportunity offered, rather concealing the fact of his profession in order to secure the needed rest no doubt. But absence from the church service was no rest for him. The mother was not able to attend owing to ill health, but the father was equal to the care of the little ones. Two ladies, members of a Cambridge church and of a different denomination from that of the church of the vicinage, were as helpfully interested in all that pertained to the higher life of the community as if they had been residents for years instead of a few days. It transpired that they



CONGREGATIONAL CHURCH, PLYMOUTH, N. H.

land, Miss Carrie E. Cummings, a professor in Wellesley College, and the wives of a good number of ministers and of Gen. S. C. Armstrong.

Sixty years passed before a stove was placed in the sanctuary. It is perhaps significant that shortly after this improvement in physical surroundings came the great temperance revival, working a revolution in a region that for a generation before had been "steeped in rum." It was at its first meeting with this church in 1813 that the General Association recommended ministerial associations and ecclesiastical bodies to exclude ardent spirits from their gatherings. At the second association meeting here in 1835 temperance was again a warm theme, but an attempt to introduce the anti-slavery issue only provoked an uproar and ended in overwhelming defeat.

With the lapse of years the church has increased its equipment by the addition of a chapel, a fine organ, a parsonage, a new chapel, which, with new fittings, new lights and other improvements, involved an expense in 1893 of over \$11,000. The old church

had been useful in a certain branch of religious work—it was communicated through no agency of their own—and they responded to calls from a neighboring town to tell the story of their work.

Such people are known and remembered; the savor of their lives makes itself evident wherever they are. But the too common yielding to the temptation to stay away from the services on the score of needed rest or lack of interest in the service is only adding to the sufficiently large proportion of those who habitually ignore the house of God and throwing influence which might have gone toward helping the good cause against it. And at the end of vacation the spiritual life has not been greatly refreshed. Let all good vacation people take their religion with them and not forget to practice it, more especially if they are in more or less remote and poorly equipped localities. So suggests a country pastor.

A Generous Woman

Mrs. Elizabeth Thompson, widow of Thomas Thompson, a wealthy Boston merchant, who recently died in Littleton, was a philanthropist of national prominence. She gave to Congress Carpenter's famous painting, Signing the Emancipation Proclamation, and was honored with the freedom of the floor, a right accorded to no other woman. She contributed largely for the purchase of the Vassar College telescope, to the American Association for the Advancement of Science, to the temperance cause, and gave \$10,000 for the investigation of yellow fever. She also gave moderate sums to unfortunate heads of families to enable them to start anew. She founded the town of Long Mont at the foot of the Rocky Mountains, giving 640 acres of land and \$300 to each colonist in Saline County, Kan.

Patient in Affliction

When a hardworking country pastor is laid aside from his labors during the summer months, the period when he would most like to be at his post, it is an evidence that he practices Christian resignation as well as preaches it if he bear his affliction meekly. But not only does Rev. S. L. Gerould, D.D., of Hollis, N. H., exhibit this Christian spirit, but he is undaunted enough to praise God on his sick bed and to send word out that underneath him are the everlasting arms. His brethren have dealt generously with him and supplied his pulpit almost every Sunday since he fractured his hip by falling from his wheel, June 3, and will continue to do so through the current month, when it is hoped that he will be able to resume his pulpit services.

Taking Their Holidays

Where some of the ministers have been spending their vacations: Rev. H. P. Dewey, Concord, at Ogunquit, Me.; Rev. G. H. Reed, Concord, at Rye Beach; Rev. H. B. Putnam, Derry, at Bethlehem; Rev. P. E. Bourne, Pembroke, in Maine; Rev. W. L. Anderson, Exeter, at Sugar Hill, Lisbon, and at his old home in Vermont; Rev. G. H. Scott, Atkinson, at York Beach, Me.; Rev. D. H. Evans, North Hampton, at Dorchester, Mass.; and Rev. C. C. Sampson, Tilton, in Maine.

For New Hampshire Endeavorers

A large delegation from the State attended the international convention.

The evangelistic committee of the Concord Union is holding "schoolhouse" meetings outside the city.

The Endeavor department, so well conducted by H. G. Woodruff in the *Manchester Mirror*, will hereafter be in charge of Miss M. A. Emerson.

The White Mountain Union met in Littleton for its early summer meeting. This society reported the largest increase in membership.

We shall be glad to publish items of special interest to New Hampshire C. E.'s in the monthly broadsides. Local reporters will kindly bear this in mind.

A convention rally in anticipation of "Detroit, '99" was held by the Concord Union. Six out of the nine State officers were present. Addresses were made by President Wilson, Secretary Lund and others.

The society at Penacook has adopted a home missionary in Nebraska, and sent books for his Sunday school library. An interesting and profitable feature of each weekly meeting is the giving of current items of religious news.

Among the Churches

KEENE.—A considerable number of Keene people make it a point to camp at Northfield during the weeks of the conference. The interest this year is greater than usual and in order to increase the facilities for transient attendance arrangements are being made for the running of a barge to Northfield and return once a week during the August sessions.—Second has voted to accept the resignation of Rev. Archibald McCord from the pastorate, to take effect Oct. 1. This action results from Mr. McCord's repeated refusal to reconsider his resignation, as pressed on him, both by his many friends individually and by two votes of the church. His pastorate, although comparatively short, has been rich in results and has left a strong impress of virtue, Christian character on the community. Mrs. McCord has, also, been active, both in the city and county, especially in missions and the W. C. T. U., and is very much beloved.—First is to be closed for interior repairs this month. Rev. W. T. McElveen will preach next Sunday.

FRANCETOWN.—Rev. H. S. Ives closed his labors June 30. The following week he was thrown in front of a mowing machine and the heel cord of one foot severed, besides badly mangling the flesh and bone. The case is exceedingly pitiable as he has a wife with two children, as well as a dependent father and mother, and is without means.

NASHUA.—First. Many friends throughout the State will be pained to know of the serious illness of Rev. Cyrus Richardson, D. D. After examination by a council of physicians, the hope was expressed that he might ultimately recover. Mrs. Richardson, who was visiting in Seattle, Wn., has started on her return home.

STODDARD.—Rev. M. B. Gaines, president of Tillotson College, Austin, Tex., is with his family occupying the parsonage through July and August and supplying the pulpit for the pastor, Rev. C. M. Palmer, who is still laid aside from work by ill health.

WINCHESTER.—The church is prospering under its new pastor, Rev. C. F. Roper, and is happy over its recent bequest of \$5,000 from the estate of Edward Thayer of Keene, the income to be used for current expenses.

NELSON AND HARRISVILLE.—The pastor, Rev. A. C. Fay, has resigned after a short but successful pastorate. During his pastorate there have been several remarkable conversions.

SEABROOK.—Well attended open-air mission meetings are being held every Sunday at five P. M. The Sunday school recently enjoyed a picnic at Hampton Beach.

HAMPSTEAD.—Under the auspices of the C. E. Society a lawn party was recently held, including in its program a fine musical entertainment.

MASON has received from Josiah E. Winship of Minnesota, a former resident, a fine gold lined communion set to perpetuate his memory.

FITZWILLIAM.—Rev. A. W. Howes is doing successful work in this difficult field. Dr. Jefferson, of New York is among his summer parishioners.

RINDGE.—Rev. A. L. Golder is beginning his new pastorate in this old church with promise of fruitful work.

A dignified elder of a church was presiding at a charitable concert. A Miss Brown was to sing *Ora Pro Nobis*, but at the last moment she changed her mind, and a note was passed to the chairman intimating that she would give *The Song that Reached My Heart*. He thereupon made the following announcement: "Miss Brown will now sing *Ora Pro Nobis*, which, being translated, means *The Song that Reached My Heart*." Another argument in favor of the use of the vernacular in all church affairs!

On Trial

A Short Range View Point

Thousands of representative Americans have improved the special privilege afforded by *The Congregationalist* in securing this paper at twenty-five cents for the remainder of the year. Hundreds of others by reason of the opportunity have made a gift to their friends.

What does it mean to take a standard religious paper "on trial"?

1. It brings Christian truth into the home in an attractive form. No prejudices are aroused. A religious view of passing events is obtained. The purest and most lasting influences are introduced. Normal character is established.

2. There comes with such a paper a wide sweep of Christian activities. The world at its best is not defined apart from Christendom. The life of Religion is the sign of true progress. A few months outlook upon its broad fields will return in value far more than the cost of subscription for the year.

3. If your affiliations are with our Congregational churches, *The Congregationalist* will bring special messages. Our benevolent societies, the building of our faith and the progress of our churches are given the space their importance and gains demand.

And this is the meaning of a "trial trip" on *The Congregationalist*. When so much comes into the life of the individual and the home, none should fail to receive this paper.

Write to us about a trial term.

Yours, *THE CONGREGATIONALIST*,
Warren F. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 600 Congressional House, Boston. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congressional House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$50.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congressional House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St. and Twenty-second St. in New York, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congressional House. Miss Sarah Louisa Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congressional House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congressional House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congressional House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congressional House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel O. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congressional House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1837. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congressional House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. N. Nickerson, chaplain, 287 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the objects of use and purpose of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

NORTHFIELD CHRISTIAN WORKERS' CONFERENCE, East Northfield, Aug. 1-20.
CHAUTAUQUA ASSEMBLY, Chautauqua, N. Y., July 4-Aug. 20.
MAINE CHAUTAUQUA UNION AND FRYEBURG SCHOOL OF METHODS, Fryeburg, Me., July 27-Aug. 25.
THE INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES, Boston, Sept. 20-28.
AMERICAN BOARD, Providence, R. I., Oct. 3-6.
AMERICAN MISSIONARY ASSOCIATION, Binghamton, N. Y., Oct. 17-19.
AMERICAN SOCIAL SCIENCE ASSOCIATION, Saratoga, Sept. 4-8.

FROM A NORTHWESTERN STATE

The visit of the National Council last July to Pacific University gave to the college and academy a new impetus, which was felt in the large increase of students last year, bringing 243 in all, and is to be seen in the stir of preparation for the year to come. An unnamed New England donor has sent to President McClelland a generous check, with which the now unused academy building is to be refitted for the additional teachers and larger plans of the new year.

The excellent judgment and persuasive earnestness of President McClelland have been the largest factors in the solution of the problem of success in this school, which has always stood in Oregon for the New England type and standard of education. The academy has been a necessary adjunct of the college in this place because of the difficulty of finding secondary schools in the region whose grades have been high enough.

The Congregational church of Forest Grove, which is largely the "college church," has its building in the center of a two acre park, which, with its noble oaks, is the heart of the little city, and is a gift to the church from the late Dr. Cushing Eells, a teacher here in early days and founder afterward of Whitman College. The church building is being enlarged by the addition of social rooms that the facilities for church work may be more nearly equal to the opportunities. There is a delightful and most hopeful anticipation of good from the coming of the new pastor, Rev. M. D. Dunning, who is expected to arrive about Sept. 1.

F.

PROGRESS IN ALABAMA

The losses in churches reported for the 1899 Year-Book would have equaled the gains but for the additions to the list made from this State. We are relatively small in numbers, but we are coming to be accorded prominent places in conventions which represent different forms of interdenominational co-operation. This recognition has increased annually for several years. Ten years ago we had no place in the general work. Now we have more than that—cordial and gratifying recognition in all work in which the different denominations co-operate, especially in the rescue of the Sabbath from desecration, Sunday school missions and Christian Endeavor.

I have recently visited several of our churches in the northern part of the State. All are mission churches which have been organized in sparsely settled rural districts. The people to whom we minister would otherwise, as a general fact, be neglected. They seldom have preaching now except on Saturday and Sunday once a month, as several churches, often widely separated, are ordinarily grouped under one missionary. On occasion of the monthly meetings the people usually gather in considerable numbers from several miles about, and furnish a stimulating opportunity for the preacher. It is delightful to go into our mission Sunday schools, to see the literature of our Sunday School Society in the hands of the people and to discover the leavening influences of our work where a few years ago we were denominationally unknown. The people listen with deepest interest to expositions of the spirit, aims and methods of the Congrega-

tional churches, and those who have become identified with us are happy to have others informed as to our aims and spirit. Year by year we are becoming better known and appreciated among the religious forces of the State. The spiritual results and sum of helpful influences from our work are out of proportion to the denominational money invested. If givers at a distance were permitted to see what we on the field see, the financial resources for the development of the work would be greatly increased.

A. T. C.

CONNECTICUT'S NEW MISSIONARY SECRETARY

In 1639 one of the most beautiful locations on Long Island Sound, at the mouth of the Housatonic River, was selected for the building of the First Church of Stratford, around which has grown the town. A long line of



REV. JOEL STONE IVES

honored men have ministered in holy things during the 260 years. Five meeting houses have been built. During the last sixteen years Rev. Joel Stone Ives has been the pastor—the longest pastorate since the century came in. During this time a debt has been paid off and the condition of the church and parsonage has been improved, including the introduction of steam heating and the adding of social rooms. There have been 220 added to the church, but in such a community the losses by death are very large as well as the losses by removal, so that the net gain is about fifty and the present membership a little short of 300. September, 1889, the quarto-millennium was celebrated and the proceedings, including a historical address and responses from sixteen churches, which have grown out of this mother church, were printed. Mr. Ives's only other pastorate was in East Hampton, where he labored ten years.

Mr. Ives having accepted the secretaryship of the missionary society of Connecticut, the dismissing council in its "result" expressed its high appreciation of his faithful and effi-

cient service in church and town, alluding particularly to his activity in temperance work and his aid in matters pertaining to the library, as well as his long term as registrar of the consociation. He leaves Stratford Oct. 31.

OF SPECIAL NOTE THIS WEEK

The memory of a Springfield pastor is made green.

Boston profits by good summer preachers.

Maine ministers' whereabouts.

Special attention to a New Haven Sunday school is rewarding.

New Britain, Ct., has a good C. E. round-up.

NEW ENGLAND

Boston

(For other news see page 162.)

DORCHESTER.—*Harvard*. The meeting house will be closed this month. The pastor, Rev. W. T. Beale, who has just begun work, will continue to make his headquarters at home and for recreation take car and bicycle rides to points within reach.

The Boston and suburban pulpits were filled in many instances by strangers in the city.—*Berkley Temple* heard Rev. J. O. Haarvig of Allston in the morning. In the evening "the popular service of the summer series" was continued, being largely musical in its character. An afternoon service in the course of Patriotic Lectures upon Perils That Threaten the Republic was addressed by Rev. K. B. Tupper, D. D., of Philadelphia on the topic *The New Era in the West Indies*.—*At Park Street* Dr. G. F. Pentecost preached morning and evening.—Dr. Horr occupied the *Eliot* pulpit for the union service with Walnut Avenue.—*Old South* had Rev. C. F. Carter of Lexington as preacher in the morning, its only service.—*Shawmut*. Dr. Lysander Dickerman of New York preached at the morning service.—*Second of Dorchester* listened to Rev. G. H. Perkins. The C. E. Society held a union service with the Temple Baptist Church.—*Pilgrim of Dorchester* had as preachers morning and evening, respectively, Dr. A. G. Upham of the Stoughton Street Baptist Church and Miss Whittier.—For the union services in Chelsea *First and Central* heard Dr. W. G. Sperry, president of Olivet College.—*At Auburndale* Dr. W. E. Barton preached.

Massachusetts

ARLINGTON HEIGHTS.—*Park Avenue* has continued open this summer, the C. E. meeting being held on Sunday evenings in place of the regular worship. Rev. A. E. Stembbridge, the pastor, divides his time of rest between Maine and Vermont.

SALEM.—*Tabernacle*. The supplies of the pulpit during the remainder of Dr. D. W. S. Clark's vacation will be: Aug. 6, Rev. P. H. Cressey, North Conway, N. H.; 13, Dr. Michael Burnham, St. Louis; 20, Prof. A. T. Simpson, Edinburgh, Scotland; 27, Dr. R. W. Wallace, Somerville.

GLOUCESTER.—*Trinity*. The vacation supplies for the four Sundays of August will be: Rev. F. F. Emerson of Providence; Pres. W. G. Sperry, D. D., of Olivet College; Dr. Michael Burnham of St. Louis; Dr. F. E. Emrich of South Framingham.

LOWELL.—*John Street* has voted to unite with First Trinitarian during the month of August, thus returning the neighborly visit of the latter body, who worshiped at John Street all last summer. Rev. G. H. Johnson will spend his vacation at his summer home in Pittsfield, N. H., and Rev. G. F. Kennigott and wife will visit the latter's early home on the Isle au Haut off the Maine coast. Mr. Kennigott was one of the students at the Harvard Summer School of Theology, and bears emphatic testimony to the inspiring quality of its privileges. The pastors of the city have so arranged that there will

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be at least one of the Congregational pastors in the city throughout the summer.

BROCKTON.—*First* and *Porter* are holding union Sunday services until September, alternating the morning and evening services at the two churches each Sunday. Last Sunday Dr. C. H. Richards of Philadelphia preached.—*Wendell Avenue* omits its morning service during August.

WORCESTER.—*Pilgrim*. Nine months after securing pledges to the amount of \$50,000 to extinguish its debt the church reports \$15,229 paid in advance of the pledge agreements. In addition to Drs. Virgin and Baker, the church has secured for supplies Drs. F. W. Baldwin of East Orange, N. J., and Wallace Nutting of Providence.—*Hope*. The pastor, Rev. E. W. Phillips, has gone on his vacation to Nelson, N. H., for a month.—*Piedmont*. Dr. Scott has arrived at South West Harbor, Me., for his rest.

BROOKFIELD.—Thirty-five members of the S. S. primary department were recently entertained by a lawn party at the home of one of the assistant teachers. After outdoor sports and games the children's missionary jug was broken to show the result of their savings. Supper was then served.

NORTH BROOKFIELD.—*Union*. At a special meeting last week the church voted their pastor, Rev. J. J. Spencer, a vacation of eight weeks for a trip abroad and to supply the pulpit during his absence. He left July 29 for New York, whence he sailed by the Red Star Line Aug. 2. Rev. W. I. Gordon of Chicago preached last Sabbath at this church.—*First*. The pastor, Rev. J. L. Sewall, is taking a four weeks' vacation.

NORTH EASTON.—*Swedish*. The corner stone laying, which was recently postponed, occurred last week Sunday, with addresses by Rev. Messrs. A. F. Pierce and L. F. Lindholm, besides remarks by several others and prayer by Rev. F. F. Thayer. The membership is now 40. A collection of \$40 was taken.

SPRINGFIELD.—*Hope*. In the absence of Rev. S. H. Woodrow the supplies include Rev. Messrs. F. B. Pullan and R. W. Brokaw, and Dr. G. E. Martin.—*Emmanuel*. Rev. R. S. Underwood is holding a series of Sunday evening evangelistic services.—*First* has sustained a heavy loss in the death of Marvin Chapin, who has been a member for 44 years and has given liberally toward its support. The benevolences have been largely increased by his liberality, and through his gifts the poorer people of the church have had many occasions to rejoice. He died at the age of 93.—*Faith* will be closed for repairs during August. An invitation has been extended to unite with the First Church.

LONGMEADOW.—An interesting and impressive service was held recently in memory of the late Rev. J. W. Harding, who for over 40 years was pastor. A tablet of the finest Italian marble was unveiled by the faithful pastor's little grandson and namesake, and bore these appropriate words of Wordsworth on Milton: "So didst thou travel on life's common way in cheerful godliness." Rev. L. H. Cone spoke on New England Pastorates Fifty Years Ago, Rev. T. H. Hawks offered prayer, and fitting remarks were made by Dr. S. S. Barnes, the present pastor.

Maine

PORTLAND.—*Second*. Of the recent accessions to membership on confession one was the daughter of the late Gen. Neal Dow, Miss C. M. Dow, who is a well known officer of the Maine W. C. T. U.

BANGOR.—*First* has cleared off the balance of a long standing debt pledged to the support of a missionary of the American Board.—*Central* is closed for repairs.

Rev. Messrs. G. W. Reynolds of Gorham, E. L. Marsh of Waterville and P. J. Robinson of Orono have attended the summer school at Harvard.—Dr. Fenn of Portland and his niece are abroad for a two months' European trip.—Rev. J. S. Penman of Bangor is at Seal Harbor, Rev. C. H. Cutler is at Hancock Point and Professor Sewall and wife are at York Beach. Professor Ropes is at his cottage on Hancock Point. Professor Beckwith has visited his father in Michigan and his family are at Little Deer Isle. Professor Paine visits friends in Connecticut. Rev. E. B. Mason of Brunswick has a new cottage at Castine. Rev. G. M. Howe of Lewiston is at Mere Point. Rev. J. L. Quinby and wife of Gardiner spend vacation in New Hampshire. Rev. H. W. Kimball takes an extended trip through Canada. Rev. E. L. Brown of Freeport is at E. Coombs, slowly gaining strength after his severe illness. Rev. S. S. York has been ill and is resting at his home in Wilton. Rev. G. E. Kenney has brought a bride from Charlestown, Mass., to his home in Somerville and has had a warm reception.

Bethel has recently received a gift of \$100 from Mr. and Mrs. A. Meyers of this place.

New Hampshire

[For new items see Broadside, page 156.]

Vermont

CAROT.—Rev. H. L. Hartwell has closed a harmonious pastorate of four years, marked by a gratifying number of additions and by a renovation of the interior of the edifice, accomplished at an expense of over \$2,000, without debt. He now goes to Dunstable, Mass.

The spire of the meeting house at Enosburgh was recently struck by lightning in a severe shower and somewhat damaged.—*St. Albans's* services will be suspended during August, the pastor, Rev. J. R. Danforth, spending his vacation at Mystic, Ct.—*Vergennes* has been expending \$200 in painting the exterior of the church and the interior of the parsonage and making some minor repairs.—*Weston* is to celebrate the centennial of its organization Sept. 5. This is the centennial year for five other churches in the State, viz., Barre, Guildhall, Plainfield, Westminster West and Whiting.

Rhode Island

WOONSOCKET.—*Globe*. Last Thursday the corner stone of the new structure, which is the gift of Mrs. Harriet E. Ballou, was laid with exercises including an address by Mr. B. W. Gallup, prayer by the pastor, Rev. J. C. Alvord, congregational and quartet singing. Mrs. Alvord laid the stone.

Connecticut

HARTFORD.—Three of the city pastors are spending their vacations in Europe.—Rev. Magee Pratt preached at Center Church last Sunday morning and W. J. Long of Andover at the Park. The Asylum Hill pulpit was occupied in the morning by Dr. Lewellyn Pratt of Norwich and the pastor's assistant, H. S. Galt. Prof. A. R. Merriam of the seminary took Rev. H. H. Kelsey's place at the Fourth Church in the evening. Mr. Kelsey has resigned as chaplain of the First Regiment, C. N. G., after having served with it during the recent war with Spain and is succeeded by Rev. R. T. Hall of the First Church, New Britain.

ROCKVILLE.—*Union* has issued a new manual, complete in every particular, the compilation being creditably done by the pastor, Rev. C. E. McKinley. The cost, about \$100, will be met by contribution. The church was organized in 1888 with 411 members by the uniting of the First and Sec-



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ond Churches, and it now numbers over 500. The plant and equipments are models in every respect, and many building committees from other places inspect the church in the course of a year. The Maxwell Free Reading Room, endowed by the late Deacon Maxwell, is located in the basement and is liberally patronized.

NEW HAVEN.—*Dixwell Avenue*. This colored church, Rev. T. N. Baker, pastor, has received 35 members since Christmas and has been greatly revived in all departments. The chapel has been lately remodeled.—*Humphrey Street*, Rev. F. R. Luckey, pastor, publishes semiannually a neat report of the Sunday school, which the pastor considers the most important department of work. The report for the past six months shows an average attendance of 271, although three other churches have been organized in what was formerly this parish within a few years.

NEW BRITAIN.—*South*. Dr. Cooper will spend most of his vacation at the Birches, his summer home at Manchester. The assistant pastor returned last week from a two weeks' outing spent with 15 young men at Bantam Lake, near Litchfield. The church and Sunday school will both continue during August.—*First*. Miss Bertha Bancroft, the only delegate from New Britain to the National C. E. Convention, gave her report last

Continued on page 160.

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Continued from page 159.

Sunday evening. All the young people's societies of the city were invited and a large number were present.

TORRINGTON.—*Third.* Dr. Chamberlain, who has accepted the call to this parish, was born in Beloit, Mich., in 1853, studied at the seminary there and at Chicago and took post-graduate work at Yale and the University of Minnesota. Following pastorates at Berlin, Wis., and Owatonna, Minn., he came to Newark, N. J., three years ago and leaves now to accept this call. The church plant is being remodeled and enlarged at a cost of over \$30,000 and will be complete.

MT. CARMEL.—Of the 31 recent accessions all but 10 came on confession. The \$10 raised through a birthday box is on its way for Rev. L. L. Wirt's work in Alaska.

THE INTERIOR Michigan

DETROIT.—*Mt. Hope.* The withdrawal of Rev. James Hyslop from this pastorate is greatly regretted throughout the community. His labors have been earnest and profitable. He has just sailed abroad, going directly to Scotland, where he spends most of his time at his old home. On his return, about six months hence, he will be heartily welcomed. Warm expressions of appreciation of him and his wife have been passed by the church. —*First* has been saddened by the death of the wife of Deacon Baker. She had been a member since 1856.

ROCHESTER.—A three and a half years' pastorate has been closed by the farewell sermon of Rev. E. G. Palmer. This has been a period of activity and marked results.

Wisconsin

NEW RICHMOND.—The losses which the people of this church sustained in the tornado of June 12 have made calls for help from sister churches a necessity. A circular letter sent out shows assistance given as follows: First Church, Eau Claire, Wis., \$200; the late E. D. Smith of Menasha, \$50; a sum from the Presbyterian Church, Hudson, and from Dr. Berle of Brighton, Mass., a former pastor. Other offers of help should be addressed to the pastor, Rev. A. D. Adams.

MAZOMANIE.—Rev. W. J. C. Ralph closes a successful pastorate of five years at this place Aug. 1. He intends to pursue special studies at Yale the coming year.

THE WEST Missouri

ST. LOUIS.—*Compton Hill* presented Dr. and Mrs. D. M. Fisk with a silver table service on the occasion of their departure, and passed resolutions of regret at their going and of approval of Dr. Fisk's work. He goes to First Church, Topeka, Kan. Rev. E. H. Libby has supplied the pulpit a few Sundays. —*Pilgrim.* Dr. Burnham passed through this city July 26 en route for the East. Dr. Wolcott Calkins is filling the pulpit. "Congregational Day" was observed at Plaza Chautauqua July 23, Dr. W. M. Jones of Hyde Park and Rev. William Johnson of Olive Branch preaching, respectively, morning and evening. Dr. Jones conducted a conference Monday morning on What Is Congregationalism and What Has It Done?—*Central* and *First* have dispensed with evening services for the summer. The former's new pastor will be here Sept. 1.—*Old Orchard* is prospering under the leadership of the new pastor, Rev. Harry Blunt.

Iowa

CLEAR LAKE.—At the "Retreat" held here this summer may be found the families of Rev. Messrs. S. J. Beach of Clarion, W. W. Gist, D. D., of Osage, H. W. Tuttle of Manchester, W. B. Sanford of Forest City, J. C. Aklett of Alton, J. D. Mason and sundry brethren whose families are with them. At the summer school, just closed, Dr. Breed of Creston gave a series of lectures on Pauperism, Crime and kindred topics; Rev. H. P. Douglass of Ames gave a course on The New Education and the Church; Dr. Gist of Osage led classes in homiletics; and Mr. Beach of Clarion gave instruction in the principles of Biblical interpretation.

SHELL ROCK.—Rev. O. H. L. Mason, late chaplain of the Forty-ninth Iowa, has recently delivered an interesting lecture on Cuba and Its People before a large audience.

AMES has let the contract for a \$10,000 building, to be completed Nov. 1. The pastor, Rev. H. P. Douglass, supplies the church at Grinnell two Sundays.

TOLEDO.—The corner stone of a new building, to cost about \$12,000, was laid with appropriate services July 21.

Blairsburg has voted to contribute to all the seven societies.—In Baxter a new building, to replace that destroyed by fire, is being erected.—At Centerville the Swedes have built a parsonage for the pastor, Rev. C. W. Peterson, costing about \$1,200.

Minnesota

FOSSTON has called Mr. P. W. Yarrow of the last class at Hartford Seminary. He has already commenced work. Under the direction of Mr. Blomquist, the former pastor, the church building is being enlarged and greatly improved. Mr. Blomquist will now take the work at Bagley and Shenlin.

AKELEY.—Superintendents Morley and Stickney visited this place recently and let the contract for erecting a meeting house, to be completed in 60 days. This is a growing town in the lumber region and promises to be an important place. The work grew out of a Sunday school.

MINNEAPOLIS.—*Plymouth.* Dr. Hallock spends his time of rest in the East.—*Oak Park.* Rev. F. L. Moore goes to Wyoming with a scientific expedition.—*Park Avenue.* Rev. G. D. Black takes two months for recuperation of his health.

Nebraska

BLADEN, which has been pastored for some time, suffered a calamity in having its house of worship struck by lightning in June. The tower was badly shattered and the whole front of the building more or less injured. The loss has been adjusted by the insurance company and the repairs will soon be made. On account of diminishing home mission aid it is difficult for this point and Campbell to maintain a pastor, and the Upland church will be added to the field. The latter has shown great public spirit and devotion in maintaining efficiently its Sunday school and C. E. Society, while the church has been so long without a pastor.

Continued on page 161.

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Continued from page 160.

BREWSTER.—Mr. T. A. Dungan, who is spending the summer with this new church, finds the work developing in a promising way. Preaching services and prayer meetings are sustained at the home church and at the out-station, Pleasant Valley.

PACIFIC COAST Washington

SEATTLE.—Taylor. Rev. G. H. Lee, pastor of this church since 1890 and largely instrumental in holding it together and building it up, has received a unanimous call to the College Hill Presbyterian Church of Cincinnati, O. Washington is loath to lose him from her ministry and the loss to the denomination is also greatly to be regretted. He has proved himself an exceedingly valuable man.

COLVILLE.—The meeting house has been repaired outside and in. There is some disappointment in regard to the building of a dormitory for the academy, the funds promised for the purpose being "tied up" on the way by litigation. They had come by way of a legacy. The delay was wholly unexpected on the part of those promising the money.

EVERETT.—President Penrose of Whitman College on a recent Sunday evening gave his interesting lecture on Whitman's Ride to this church. So great was the interest that the congregation had to go to the Opera House to be seated. The church has adopted the Capen plan of systematic benevolences.

WALLA WALLA.—This oldest church of its order in the State proposes to erect a modern structure to cost \$10,000 and seat 750 persons. The church has been in its present building since 1867. The pastor is Rev. Austin Rice.

EDMONDS.—Under the pastorate of Rev. W. E. Arnold, seems to be in better condition than ever. The Sunday school, which was its beginning 10 years ago, has a constantly increasing membership.

WEEKLY REGISTER Calls

BARNARD, Henry T., recently of Bradford, to Barton Landing, nor Barton, Vt. Accepts.
BERGEN, S. F., Trenton, Mich., to Second Ch., Grand Rapids.
COOLIDGE, Henry A., lately of Wilmet, N. H., to Francetown. Accepts, and is at work.
DEANE, Daville and Williamsville, Ct., to River Point, R. I. Accepts, to begin Sept. 1.
FLINT, George H., Hope Chapel of Old South Ch., Boston, accepts call to Central Ch., Dorchester, to begin work Nov. 1.
FREDENHAGEN, Edw. A., Gray's Lake, Ill., to Farmington. Accepts.
HANNANT, Morrison E., Chicago Sem., to Waucoma and Lawler, Io. Accepts.
HARTWELL, Harry L., Cabot, Vt., to Dunstable, Mass. Accepts, and is at work.
JACKMAN, George W., Glen Ellyn, Ill., to become supt. for Wis. Am. Home Finding Ass. Accepts.
LEE, George H., Taylor Ch., Seattle, Wn., to College Hill (Prob.) Ch., Cincinnati O.
LENNOX, Rev. Alex., late of Barrie, Ont., to Bethel Ch., Kingston, Ont. Accepts, to begin Sept. 1.
LOCKWOOD, George A., Kennebunk, Me., to South Windsor, Ct.
LOCKWOOD, John W. H., to remain for a third year at Leavenworth, Wn. Accepts.
MCBEAN, J. Thornton, to Maplewood Ch., Malden, Mass., where he has been supplying. Accepts.
MACMAHON, Edw. T., Arlington St. Ch., Akron, O., to Grace Ch., Cleveland.
NEWTON, B. Gwynedd, Franklin Ave. Ch., Cleveland, O., to Fifth Ave. (Welsh) Ch., Pittsburg, Pa.
PANGBURN, Lycurgus E., New Haven, Ct., to New Preston.
TRUEBLOOD, Jasper, recently of Grayville, Ill., to Johnson City and Frankfort.
WHITCOMB, Wm. A., lately of Ada, Minn., to Spring Valley, Wis. Accepts, and is at work.
YARROW, Philip W., Hartford Sem., to Fosston, Minn.

Ordinations and Installations

LOWER, David M., c. Agency, Io., July 17. Sermon, Rev. Geo. H. Marsh; other parts, Rev. Messrs. W. A. McKenzie, J. R. Beard, O. W. Rogers and T. O. Douglass, D. D.
NEILSON, McInnes, c. Lodi, O., July 21. Sermon, Rev. H. M. Tenney, D. D.; other parts, Rev. Messrs. J. H. McKee, D. L. Leonard, D. D., C. N. Queen and R. Chapin.
OWENS, Edmund, Pacific Sem., c. Springdale, Wn., July 18. Sermon, Rev. John D. Jones; other parts, Rev. Messrs. J. Edwards, F. V. Stevens, Wm. Davies, A. J. Bailey, F. McConaughy, F. C. Krause and A. A. Doyle.

Resignations

GEORGE, Jesse C., Webster, Io., to engage in work with the Am. Home Finding Ass'n.
MCNEEL, Albert W., Mitchell, Io., after four years' pastorate.
ROSE, Harry W., Bondurant and Linn Grove, Io., to take effect Sept. 1.
STROUP, Chas. A., Freedom and Charlestown, O., to take effect Sept. 1.

Dismissals

DOUGLASS, Clinton, Pilgrim Ch., Des Moines, Io., 26 July, after 7 yrs. pastorate.
IVES, Joel S., Stratford, Ct., — July.

Summer Supplies

GRIFFITH, Wm., Brimley, Mich., at Williston, N. D.
HELSE, Joseph H., Ferry, Me., at S. Hero and Grand Isle, Vt.
LUTZ, Adam R., Bridgeport, Ct., is not supplying at Bethlehem.
MARTIN, Joel, Bay View, Mich., at Frankfort.

Miscellaneous

CUMMINGS, Henry, of Stratford, Vt., on the completion of 25 years in this pastorate was given by his people a reception and also presented with \$250 as a testimonial of their appreciation.
DAVIES, Howell, of Sharon, Wis., has been elected honorary member of the Cambrian Literary Society, Washington, D. C. He is slowly improving in health.
FREELAND, S. M., Seattle, Wn., will supply the First Ch., Portland, Ore., during August and begins Sept. 1 an engagement to supply First Ch., Tacoma, Wn., until a pastor is secured.
SEYMOUR, Charles R., of Bennington, Vt., makes an exchange for six weeks with Rev. Frank Russell of Bridgeport, Ct.
SMART, William S., of Brandon, Vt., has gone to Mount Mansfield for several weeks' stay on account of poor health. His pulpit is supplied by Rev. E. H. Byington, D. D., of Newton, Mass.
VITUM, E. M., Grinnell, Io., is spending his vacation of five weeks in New England.

Waymarks in C. E. History

At Detroit President Clark offered the following interesting waymarks in the growth of the society:

1881. The formation of the first society.
1882. The first convention.
1883. Growth beyond the Mississippi.
1884. The formation of the first Junior society.
1885. The formation of the United Society.
1886. The first local union and first State union.
1887. The formation and rapid growth of the State and local unions.
1888. The beginning of work in Great Britain.
- 1889-91. Marvelous numerical growth; every evangelical denomination coming into the fellowship.
1892. The extension of the movement the world around.
1893. The adoption of Christian citizenship as a legitimate part of Christian Endeavor work.
1894. A great revival of missionary zeal.
1895. The formation of the World's Christian Endeavor Union and a new sense of our international brotherhood.
1896. The adoption of the Tenth Legion.
1897. The beginnings of the Quiet Hour movement.
1898. The very rapid and substantial expansion of the Tenth Legion, the Quiet Hour, of Bible reading, and the sentiment for peace and international arbitration as expressed in the Peace Memorial.

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In and Around Boston

To Visit the Sick

The Evangelical Alliance of Boston and vicinity have engaged Rev. S. K. Mitchell to visit the various hospitals during the summer months and minister to the spiritual needs of Protestant patients. If people who have friends or acquaintances in Boston hospitals will advise Mr. Mitchell, he will gladly go to see them, taking them cheerful words and warm sympathy as well as the comfort of knowing that they are not forgotten by their distant friends. Mr. Mitchell has already entered upon this work, and may be addressed at 693 Washington Street, Dorchester.

President Slocum on the Dominance of Spiritual Things

In Dr. McKenzie's pulpit at Cambridge last Sunday morning Pres. W. F. Slocum of Colorado College, who is usually impressed into service in the local churches whenever he comes East, preached to a keenly attentive congregation a sermon charged through and through with helpful spiritual thought. From the text, Matt. 6: 25, "Is not the life more than meat?" he deduced the lesson that only the dominance of the Spirit puts in their right relations things material—which are not in themselves wrong—and gives depth and power to life. Applying his truth to the church life of today, President Slocum raised the question whether we were really worshipping God enough and catching the vision of Christ gained from the mountain top. We seem to be busy with endless detail, with endless hurrying hither and thither, but we do not take time to think out the deeper problems of life. A man's passions are his moving forces—his love of home, of country, of humanity. Christ comes and touches and ennobles these passions. It is our privilege to know God and Christ and immortality.

President Slocum preaches without notes and with a sincerity and directness that have become a second nature to one constantly addressing a student audience. Dr. McKenzie's recent letters from abroad speak of preaching in London, and the effort on the part of one of the city congregations to secure him for the month of September. He will remain away the rest of the year.

Messages from Friends of Fifty Years

The *Boston Recorder* was the first newspaper I was ever acquainted with. And I was the seventh child of Rev. Dr. Snell of North Brookfield, Mass. My memory of the paper was in bringing it home from the post office and sitting among the older children while my father read many interesting things aloud to us in the evenings. I have no remembrance of any other newspaper until the *Youth's Companion* came, and then that took all my attention in the newspaper line. I still greatly enjoy *The Congregationalist*, which is to me the same paper as of my childhood. And I wish to express to the givers my great gratitude for sending me the paper, as I am past earning much of anything.

West Saticoy, Cal. WILLIAM W. SNELL.

I have been a reader of the *Recorder* and *The Congregationalist* since 1825, and hope to read it as long as I live. It is one of the best papers I have ever read during this time.

Hingham Center, Mass. I. H. FRENCH.

I have the early volumes of the *Boston Recorder* stacked in my attic. I read them in my childhood, and my parents taught their children to carefully fold and keep every number and at the opening of each year to sew together those of the previous year for preservation. Young people who today are flooded with reading matter can little realize our eagerness to get the weekly *Boston paper*. Now that I am eighty-six I read *The Congregationalist* with no less interest than the *Re-*

corder of former years. *The Congregationalist* in its present form finds its way to our Danvers Historical Rooms for preservation.

Danvers, Mass.

SUSAN PUTNAM.

My husband was a subscriber to the *Puritan Recorder* in 1847. Our home was then in Amesbury, Mass., afterwards in Newburyport. Since my husband's death I have enjoyed the paper still more for the pleasant memories it brings with it and the comfort and help it gives me. May it long continue to bless its readers.

Berkeley, Cal.

MARY C. STACY.

The Congregationalist has been a constant visitor in our family ever since I can remember. To us *The Congregationalist* comes as a welcome visitor and old friend to help us in all Christian work. We should be very sorry to part with it.

DEACON JOHN W. BAILEY.

Georgetown, Mass.

I, too, am an old subscriber. As a Maine boy I read the *Christian Mirror*, then the *Recorder* while it lasted, and *The Congregationalist* to this hour; such a paper as it, times of my boyhood never dreamed of—a marvelous growth. But why not? You work from a great center, in the very confluence of moral and intellectual power, with a large force of editors, steady but progressive.

Cambridge.

S. H. HAYES.

How can I help remembering *The Congregationalist* as it was in the early 50's, when my father took it from the beginning and I read it every week? And my father's name was for a while, if I am not mistaken, at the head of its columns as one of its editorial correspondents, and he wrote a series of articles for it on Conscience, if I remember right.

New York.

WILLIAM HAYES WARD.

No other nation has such a roll-call of faithful, consecrated millionaires as has America.

—Dr. Barrows.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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Acid dyspepsia, commonly called heartburn or sour stomach, is a form of indigestion resulting from fermentation of the food. The stomach being too weak to promptly digest it, the food remains until fermentation begins, filling the stomach with gas, and a bitter, sour, burning taste in the mouth is often present. This condition soon becomes chronic, and being an everyday occurrence is given but little attention. Because dyspepsia is not immediately fatal, many people do nothing for the trouble.

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The Business Outlook

Weather conditions, combined with the season of the year, operate to restrict general business, nevertheless it is in excess of what it has been at this period for the past few years. Prices, however, retain all their former strength and in many directions they are really buoyant. Iron and steel values in particular are higher, both here and in the West and South. There are as yet no indications of the culmination of the iron and steel boom. Although for the first half of 1899 the pig iron production was the largest on record, it was nevertheless inadequate to supply the demand, and stocks on hand now are far below what they were at the beginning of the year.

The strike situation causes some little anxiety, but few if any strikes in skilled labor are reported. Lumber continues strong and in good demand. The dry goods market is firm and all classes of cotton goods are very strong, with the fall demand increasing. Woolen manufacturers are purchasing the raw material rather more freely and a good season is anticipated. Leather remains firm and hides have advanced; boots and shoes are in active demand.

The stock market has ruled very strong during the greater part of the week, but the fears of higher money still operate to make the bull leaders cautious. Were the outlook for money more certain, it is probable that we should be having now a mild upward movement. Copper stocks in Boston are still neglected, but are a trifle firmer in tone. August is expected to witness a resumption of the boom in "coppers."

Our Readers' Forum

THE CHRISTIAN COLLEGE STILL NEEDED

Protestants have exulted in the fact that our public schools are gradually weaning Catholic children from the Catholic church, but have failed to perceive that as these schools become secularized they are just as surely weaning our Protestant children from our Protestant churches. We are hoisting with our own petard. As one illustration of its working note this testimony given May 7 before the Men's Club in the Woodward Avenue Congregational Church in Detroit by Prof. F. W. Kelsey of the University of Michigan in an address upon Some Recent Educational Tendencies: "Since 1840 the number of college students has increased 256 per cent. The percentage of those studying theology fails to keep pace with the increase of population. This decrease in the percentage of theological students will in a short time have a tremendous influence on the churches of the country. In my opinion at no time has the future of the church been so imperilled as it is at present; not from external causes, but from the internal one in this regard."

When the years spent by our young men in the high schools and State universities are wholly given to secular studies it is almost inevitable that they should devote their subsequent lives to secular pursuits. The single fact stated by Professor Kelsey is of itself sufficient to justify the founding and support of Christian academies and colleges, for a goodly number of young men educated in them enter the ministry.

Let not the people in the new States suppose for a minute that the founding of State universities lessens in the slightest degree the need of Christian colleges.

Charlotte, Mich.

W. B. WILLIAMS.

THE CHARACTER OF ZACCHEUS

In your comment on the prayer meeting topic, The Transformation of Zaccheus (April 20), you quote Luke 19: 8 and add: "This is not, as it often is assumed to have been, a promise for the future. It is a statement of his usual custom, etc." The subject came up in our midweek meeting, and your interpretation was received with surprise and univer-

sal dissent. I have always held that from the day the Lord met Zaccheus the latter began a new life and proceeded to make restitution, but if your interpretation can be supported it gives a new meaning to the narrative. It looks to me difficult to maintain your position when the context is considered. If verse 9 is "an approval of the rectitude of Zaccheus," what about verse 10? Is Zaccheus among the "lost," and yet such a generous man as you would make out to be? If he was a man of such a "high character," had not salvation come to his house even before Jesus came there? And if Zaccheus had during his life distributed so generously, how is it possible that he had such an unsavory reputation as the narrative seems to imply? And exegetically your position is doubtful. To be sure, *didomi* may look toward the past, but sometimes the present tense is used to denote futurity, as when we say, "Tomorrow is Sunday." John 20: 17, "I ascend," *anabaino*. Compare also John 16: 16 and 21: 23; Matt. 26: 2, etc.

If it is not asking too much, will you be kind enough to answer through your columns what favors the interpretation you advocate.

Yours sincerely, INQUIRER.

[We readily concede that there is room for two opinions on this passage. But we see nothing unnatural in the suggestion that Zaccheus, while hated and proscribed because he was a publican, was a man of honorable character before his interview with Jesus, although ignorant until then of the way of salvation.—THE EDITORS.]

The cry of the nineteenth century has been wider relations, contacts, sympathies. The cry of the twentieth century will be deeper into the sources of power and peace—W. H. P. Faunce.

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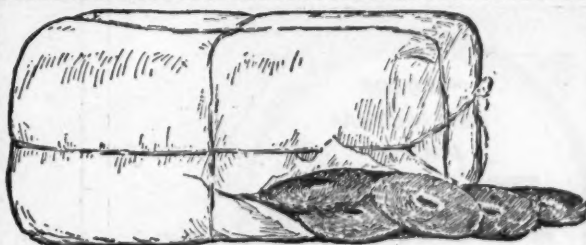
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